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Preserving Faith with Conservation

An investigation into the sufficiency of collection care provision
within the Church of England parish church, and
recommendations for its improvement.

Leah Warriner-Wood
(09156662)

ABSTRACT

Though the parish churches of the Church of England (CofE) collectively hold in their object collections cultural property of such quality and significance as to make them the envy of some museums, there is presently little coherent provision for the care of these collections, or written guidance on what such provisions should be, or do. Taking the collections of the consecrated churches of the Diocese of Lincoln as its point of reference this study explores the current provisions for collection care available to CofE churches and makes recommendations for how these could be improved upon. Research methods include qualitative and quantitative survey input from church users, qualitative interviews with representatives of the CofE and heritage professions, primary and secondary case studies, theoretical sources from within and without the heritage field, and third-party organisational management and project management theories. Reference is made throughout to the contextual importance of the three primary stakeholders in church conservation: the CofE, church users, and the conservation profession. An analysis of sufficiency first shows that there is a necessity to improve collection care in churches, whilst an assessment of need formalises what is required to do so. A discussion of the scope that these improvements should cover leads to the conclusion that the key to sufficient collection care in churches lies in effective decision-making, whereby all avenues of thought are given equal weighting, for the collective and sustainable benefit of the objects, their users and the organisation. Recommendations are made for practical ways in which church collection care could be improved upon, supported by reference to the notional considerations which should underpin any such solutions. In initiating research into an as yet largely under-represented field of conservation study, this paper will contribute to future research into similar topics, and facilitate future phases of development in the field of church collection care.

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INTRODUCTION

The parish churches of the Church of England (CofE) and the collections they house collectively tell the story of Christian worship in England from its early history to the present day. From the early Saxon churches (such as St Peter's at Aurbourn, Lincolnshire), to the destruction of the Reformation and Civil War periods (for example at Lincoln Cathedral), and the contrived historicism of the Gothic Revival (such as may be seen at St Paul's at Morton, Lincolnshire), over one thousand years of English religious, political and social history is available to explore and make use of in our local churches. The CofE's collections then are valuable, not just as the substance of the practice of worship to the churches who own them or the congregations who make use of them, but also to the nation, as the substance of our shared cultural heritage. Indeed, as collections of cultural property they are valuable in all of the ways in which we as Conservators define an object's 'value': as historic documents, aesthetic entities, and working activities (Caple 2000). Furthermore, they allow us to inch further to an appreciation of that elusive concept; the object's 'true nature' (Caple 2000), for though the broad spectrum of materials, artistic styles, ages and provenances found in church collections may also be found in large museum collections, the former are still stored, displayed and (importantly) used *in situ*, and so are almost unprecedented in the depth of meaning which they have the potential to convey. Why then does a literature search of journals and texts relating to the heritage disciplines show conservation practice in active churches¹ to be an under-represented subject? And, more pertinently, what effect can this be having on the care and sustainability of our rich church collections?

This paper will seek to explore the concept of collection care as it relates generically to the parish churches of the CofE. With reference to primary sources, theoretical texts from conservation and related disciplines, precedential case studies from within the heritage sector, survey research and supportive theories and techniques from outside of the conservation profession, we will aim to investigate whether the provision for collection care within the parish church is sufficient and what is required to improve it if deemed necessary in terms of the needs it should fulfil, and the scope of work it should cover.

Cathedrals and Minster churches will not be considered to be within our scope here, since their physical size, the extent of their collections and their organisational structure is quite different from that which might be found in parish churches. Furthermore, Cathedrals operate within a quite different financial and resource context to parish churches on account of their status as popular secular as well as religious attractions², and are already subject to different legislative obligations which affect what is expected of provisions for their care (General Synod of the Church of England 2008). In order to provide focus to an otherwise vast subject, we will also confine ourselves to considering only active churches¹, within the Diocese of Lincoln. Other constraints, such as those imposed by ecclesiastical and secular law and the ethics and other standards of the conservation profession will of course be respected at all times, and indeed, will have a fundamental impact on our findings. Also outside of the scope of this project – owing primarily to time and resource constraints – will be the design, build, implementation and review stages of the project management process (Brown 1992). What this study primarily aims to achieve then is the creation of a specification which will facilitate the future design of a collection care framework specifically relating to the parish church collections of the CofE. Our findings should be sufficient to ensure that such a product collectively meets the needs and standards of the organisation, church users and the conservation profession, *and* safeguards the valuable cultural heritage housed by our local churches into the future via preventive conservation measures.

Taking a Project Management centred approach (Brown 1992) we will first conduct an objective comparative investigation into the existing provisions for collection care, both internal and external to the CofE, with the intention of defining whether or not they can be considered feasibly sufficient from the perspective of the three

¹ As opposed to derelict, deconsecrated or otherwise inactive churches or those whose use has been wholly turned over to secular practices.

² St Paul's Cathedral for example received nearly 2million visits as a visitor attraction during 2010 (Association of Leading Visitor Attractions 2011).

primary organisational stakeholders: the CofE itself, the operatives of the care of churches (i.e. churchwardens and other volunteers) and the conservation profession. From this we will gain an understanding of the present provision for collection care in churches, the context in which it is practised, how it compares to the practice of collection care within museums and other heritage institutions, and – fundamentally – any areas of deficit which are potentially putting church collections at risk.

Once a benchmark level of sufficiency has been defined and deficits identified, we will progress to the creation of a specification for an improved framework for church collection care. Firstly a formal assessment of need will be undertaken – with reference to key texts on the theory of the same, and primary sources such as survey results and interviews – in order to better understand what each of the key stakeholders explicitly and implicitly requires of the proposed collection care framework. This will define a set of stakeholder-specific objectives which the new system should meet in conjunction with attaining the defined level of sufficiency. Such objectives may be useful in future studies to objectively measure a pilot collection care system's suitability for purpose.

Moving on, we will consider the scope and constraints of the proposed system in order to ensure that it is focused and appropriately targeted. We will investigate questions such as: which parts of church collections should the system aim to cover? What constraints will be imposed on the system, by context and resources for example? And, perhaps more importantly, how should we approach the answers to these questions? Again taking stakeholder perspectives into consideration we will explore the issues inherent in each of these questions, and with reference to conservation theory, primary sources from within the author's experience and precedents from the wider UK heritage world will seek to offer guidance and recommendations for how they may be answered.

Finally, the findings from chapters one to three will be collated into a requirements specification which may be used as the basis for future research into the design and implementation of the proposed collection care system.

CHAPTER ONE: ASSESSING SUFFICIENCY

INTRODUCTION

In order to assess whether additional collection care provisions for parish churches are needful, it is first imperative to understand fully what provisions are already available, and whether these measures can be said to be sufficient in the contexts of the organisation, the user, and of heritage standards. This inaugural chapter will therefore seek to explore these topics and the issues inherent in them. Sources of advice, systems and initiatives for church care from within and without the Church of England (CofE) will be introduced and critically reviewed for sufficiency against three primary criteria: fulfilment of the statutory obligations and organisational missions of the CofE, the opinions and experiences of those who care for churches at an operational level (i.e. churchwardens), and the standards of practice which guide the work of heritage professionals with responsibility for historic objects. In doing so, a clearer understanding of the areas of deficiency within the current provisions will emerge, which will influence the needs assessment undertaken in Chapter Two.

INTERNAL SOURCES

The main sources of advice on the care of churches available from within the Church of England are the Churchcare website, and the Diocesan office (including the Historic Churches Support Officer). The CofE also expects certain statutory obligations in relation to church care to be met, in the form of the Quinquennial Inspection and annual Terrier and Inventory.

CHURCHCARE

A resource by the Church Buildings Council (CBC) – the statutory body within the CofE responsible for the care of churches and cathedrals – Churchcare is a self-styled “comprehensive resource for anyone involved in the running of a church” (Cathedral and Church Buildings Division). It provides information in four main subject areas: caring for church buildings, church contents and churchyards, and developing the use of churches through the community, tourism and so on. Of primary interest to this paper is the section on caring for a church’s contents, which includes contextual information on the CofE’s stance on conservation principles. The approach recommended is immediately recognisable to any Conservator: to “minimise the rate of decay and deterioration...by implementing and exercising a regular and informed maintenance and care regime” (Cathedral and Church Buildings Division). Proactive preventive conservation is the order of the day, then, and accordingly Churchcare goes on to offer specific advice on the risks to and maintenance of the types of object, and the materials most commonly found in parish churches (including causes of damage and condition markers, plus tips for maintenance). This advice is sourced from third party conservation-specific organisations such as the ICON Conservation Register website and the Society for the Protection of Ancient Buildings (SPAB), lending it credence as professional conservation advice.

DIOCESAN RESOURCES

Like the Churchcare website, the Lincoln Diocese website offers general advice for churchwardens on the care and maintenance of churches, which is mainly sourced from third party organisations. There is little direct advice on the Diocese website itself (rather, the website links to others), and none relating specifically to the care of *objects* rather than *buildings*. The Diocesan Historic Churches Support Officer is also available to provide support to churchwardens on caring for and maintaining their churches. The Diocese also actively supports and recommends the work of the Church Repair Society – an independent charitable organisation which aims to provide support to Lincolnshire churches on matters of maintenance or repair, via general advice and financial schemes such as a savings plan and emergency loan facility (The Church Repair Society 2008). As on the Diocese website, the focus of these latter two resources is almost exclusively on the fabric of a church, rather than its collection (e-mail correspondence with M. Cooper, Historic Churches Support Officer to the Diocese of Lincoln).

STATUTORY RECORDS

Under the Inspection of Churches Measure 1955, all churches are required to undergo inspection regularly by an architect or chartered building surveyor who is approved by the Diocesan Advisory Committee (Cathedral and Church Buildings Division). This measure presently manifests itself in the Quinquennial (five-yearly) Inspection, which records a snapshot in time of the condition of a church's fabric, and makes recommendations for a prioritised series of necessary repairs or further specialist investigations, with approximate costings. The specifics of the inspection are not laid down formally in law, and so the contents of a report may vary from surveyor to surveyor. Since it would be unfeasible to examine and cross-reference reports covering the entire Lincoln Diocese, any further reference to the Quinquennial Inspection and Inspection Report in this paper will draw on the recommendation for format and content document provided by the CofE (Cathedral and Church Buildings Division). This includes reference to some types of object (primarily 'working' objects with moving parts, such as bells, clocks and organs), but predominantly focuses on the fabric of a church building.

The other statutory record relating to church care is the Terrier, Inventory and Log Book (often referred to collectively as the Church Property Register). Churchwardens are expected to update these yearly, and submit a signed copy to the Parochial Church Council (PCC). The Terrier lists and describes the lands belonging to the church, the Log Book logs any repairs, alterations or additions to the church and its lands, and the Inventory – probably the most relevant document to this project – lists all objects belonging to the church. The Inventory document must be checked annually by the churchwarden against the collection, for the purpose of checking completeness (Cathedral and Church Buildings Division).

EXTERNAL SOURCES

Various organisations external to the CofE have generated systems for the care of churches. As before these are introduced individually below, to facilitate later discussion of their sufficiency as collection care provisions.

NADFAS CHURCH RECORDERS

The National Association of Decorative and Fine Arts Societies (NADFAS) operates a volunteer-led scheme to make a record of the contents of churches in England, with the aim of "promoting the recognition and preservation of the rich artistic heritage to be found in places of worship" (NADFAS 2011). Volunteers from regional NADFAS member societies with appropriate training (not all member societies include trained Church Recorders) work in teams to catalogue, photograph and contextually research each object in the collection of a local church. A copy of the resulting volume of work is deposited with the church, the local records office, the Church Buildings Council, the Victoria & Albert Museum and the National Monuments Record Centre, providing a resource for the church, police and insurers (in the event of theft or damage to an object) and researchers (NADFAS 2011).

SOCIETY FOR THE PROTECTION OF ANCIENT BUILDINGS: FAITH IN MAINTENANCE

Faith in Maintenance is an initiative organised by the Society for the Protection of Ancient Buildings (SPAB) with assistance from the Heritage Lottery Fund (HLF), to provide free training courses in good maintenance policy and practice for church volunteers across the UK. The initiative's website also includes free and purchasable resources, including a book, DVD and e-mail newsletter, to support and reinforce the content delivered in the courses. All advice provided is based on William Morris' original 1877 Manifesto for SPAB; to "stave off decay by daily care" (SPAB 2009), which we now recognise as good preventive conservation practice.

ENGLISH HERITAGE

Though English Heritage is perhaps best known as the national custodian of ruined buildings, in its official capacity as the Historic Buildings and Monuments Commission for England – statutory advisor on the historic environment to the British government – it administers England's listed buildings register and provides

guidance on caring for them, including advice specific to places of worship. Resources include a free practical guide to caring for churches, case studies and details of the financial support available from English Heritage (in association with the HLF).

THE LEDGERSTONE SURVEY OF ENGLAND AND WALES

Currently in the pilot stages, the Ledgerstone Survey of England and Wales (LSEW) is a project whose ultimate aim is to record the inscriptions on and the condition of all ledgerstones in English and Welsh churches, utilising a network of volunteers. The project aims to record information of cultural, genealogical, aesthetic and technical (in terms of craftsmanship) value as a protective measure against the wear and destruction of this type of object (and especially the intrinsic information in the inscriptions and decoration) by the normal use of parish churches. The present context of striving for social sustainability in the Church by enhancing the availability of church buildings for community use and tourism (Cathedral and Church Buildings Division), and its effect of increasing foot traffic across ledgerstones and in some cases occasioning obscuring alterations to churches' fabric is highlighted as a primary reason for the project's inception (White 2009).

Other third party support networks for the care of churches are available via county-level maintenance schemes (such as in those available in Suffolk and London (SPAB Faith in Maintenance)), and nationally via the Churches Conservation Trust (a charitable organisation dedicated to preserving and regenerating churches no longer used for worship) and the National Churches Trust (a not-for-profit organisation providing independent advice to church care communities on maintenance, repair and support measures, primarily by reference to the other internal and external organisations already introduced above).

DEFINING SUFFICIENCY

The Oxford English Dictionary defines 'sufficient' as being of "a quantity, extent, or scope adequate to a certain purpose or object" (OED Online 2011). The term is used here in preference to others such as 'effective' or 'efficient' for the sake of quantification; effectiveness or efficiency may be transient, changing according to the age and size of the church, or the knowledge and experience of the churchwarden, among other things. A system which is effective or efficient for caring for the large collection of Burne-Jones stained glass at Morton St. Paul's, near Gainsborough (Gainsborough & Morton Team Parish 2011) for example may be entirely inefficient (too onerous, or too complex) for the more modern, minimalist collection of a new church erected in one of the growing urban parishes in the mid-twentieth century, such as Boultham Holy Cross, near Lincoln (Hewson 2011). Effectiveness and efficiency cannot be judged collectively therefore, but only on a church-by-church level following a comprehensive contextual study. Since this type of intensive undertaking is not within the scope of this paper, we shall focus instead on the concept of sufficiency, which with its definition as 'a scope of provision adequate to fulfilling a particular purpose' suggests, with reference to this research, the attainment of a *minimum standard* of collection care which is applicable to most contexts. Sufficiency then is made more readily measurable in these terms from our generic perspective; provisions either meet the minimum level required to be deemed sufficient, or they fall short to a greater or lesser degree.

Having defined the concept of sufficiency in our context then, we must go on to outline the standards against which it is to be measured. In doing so three key stakeholders may be identified, each of whom has a different, though nonetheless valid perspective on this discussion: the CofE, the lay ministry team, and the conservation profession.

The CofE itself has, of course, its own legal and organisational aims and targets in relation to the use, and by extension the care of its objects. The measures and mission governing the use and care of church *buildings*, though not within the scope of this research should nevertheless not be underestimated here, since the building envelope may have such a profound effect on the condition of the objects it houses (Cassar 1995). The primary use of a church and its object collection is of course to facilitate and enhance the act of worship and the

fulfilment of Mission (Cathedral and Church Buildings Division), and the relationship between Mission and conservation is one which has been defined in law, with the Ecclesiastical Jurisdiction and Care of Churches Measure 1991 stating that “any person or body carrying out functions of care and conservation...shall have due regard to the role of a church as a local centre of worship and mission” (General Synod of the Church of England 1991). This emphasis on maintaining churches and their collections in good order for the purpose for which they were created is followed through in the CofE’s conservation principles, and largely reflects modern conservation thinking, using for example such phrases as ‘management of change’ (National Trust 2008) and ‘minimum intervention’ (Caple 2000, 64-65).

Going back to the definition of sufficiency then, to judge church collection care provisions as sufficient from the perspective of CofE legislative and organisational policy is to accept that the provisions allow their end-users to care for the object collection in such a way as to make it adequately available and usable for the purpose of worship and Mission. Again, this can only really be assessed at the level of individual churches, which is not feasible in this context and so we must assume that since the CofE provides advice for the fulfilment of its own policies on the Churchcare website and via its own statutory provisions, these sources at least are sufficient for the CofE’s purposes. To take an extreme example for the purpose of illustration; a provision which allowed a rood screen to become unstable via an un-checked infestation by wood-boring insects would be insufficient by our definition of CofE standards on account of its negligence in protecting an object which was constructed for the facilitation of worship and the glorification of God. Churchcare though advises churchwardens to check for signs of insect infestation, as does the Quinquennial Inspection and so the infestation is not allowed to go unchecked. Thus the provisions sufficiently protect the object. Here though we have raised another potential question: does the CofE policy on object care account for all objects equally? The rood screen arguably no longer plays such an active part (either physical or symbolic) in English church services as it did prior to their eradication in the Reformation (Whiting 1991, 81), so as items which are not necessarily used for “worship and mission” (General Synod of the Church of England 1991) are they protected by CofE policy on collection care? The answer is that the CofE makes no delineation between objects which are ‘active’ and ‘inactive’ (in the context of modern theological thinking) in its statements on care and conservation. As Conservators we can interpret this as an incarnation of the ‘true nature’ debate: the CofE in essence recognises that there can be no single point in an object’s life cycle which can be defined as being a ‘true’ reflection of all that it is (or has been), and all that Anglicanism represents (or represented) (Caple 2000), and instead recommends that all objects which have had a role to play in worship in England be cared for and conserved using the same principles as objects which have symbolic significance in the contemporary mode of worship.

Since collection care is such a mainstay of the work of the museum team, and specifically of the conservation profession (Museums Galleries Scotland 2009), perhaps the most appropriate standards of sufficiency to assess church provisions against are those which guide the museum professions. It could be argued that such standards are irrelevant in the context of church care, since a church is not a museum, and its primary purpose is not related directly to the cultural heritage as one would expect a museum’s to be. However a church does have the custodianship of historic objects, as does a museum, and so at least some fundamental similarities can be drawn between the two organisations. To define whether professional museum standards can indeed be applied to churches then, we must explore these relative similarities in a little more detail.

The OED defines a museum as a “building or institution in which objects of historical, scientific, artistic, or cultural interest are preserved and exhibited” (OED Online 2011). Though this definition could quite easily be applied to churches – many of which do indeed display (exhibit) objects of historical, artistic and cultural interest – if we are to truly understand whether museum standards can be applied to the church context, it is perhaps more appropriate to refer to a definition of the museum from within the museum profession. The International Council of Museums (ICOM) has been defining and redefining the museum since its inception in 1946, to keep apace with the latest developments in thinking and trends. Their 2007 definition (ICOM 2010) is the current standard accepted by the international museum community:

“A museum is a non-profit, permanent institution in the service of society and its development, open to the public, which acquires, conserves, researches, communicates and exhibits the tangible and intangible heritage of humanity and its environment for the purposes of education, study and enjoyment.”

This definition does not appear to be mutually exclusive with the activities of a church which, like ICOM’s model of the museum is a not-for-profit, permanent institution which serves society. Churches are open to the public, and though they perhaps do not have a formal acquisition or conservation policy, they nonetheless have an established history of communicating and exhibiting tangible and intangible heritage for the equally tangible and intangible purposes of education and enjoyment. It has been said for example that the original purpose of the stained glass window was to operate as the ‘Poor Man’s Bible’ (Osborne 1981, 32), whilst the existence of the ‘Lincolnshire Churches Tourism Cascade’ (Churches Tourism Association 2010) seems to suggest that churches are still in demand as institutions offering the prospect of enjoyment or learning today. As part of their community outreach programmes, churches are also encouraged to open their doors for the purposes of study (Cathedral and Church Buildings Division); to schools to enrich subjects on the national curriculum such as Religious Education, Art and History, but also to independent persons with a study interest relating to an aspect of the church’s tangible or intangible cultural manifesto.

Of course, dissenters may cry that a church cannot be considered a museum on the grounds of tactility; objects in churches are often still used in the physical act of worship, and not sheltered in display cases or behind rope barriers. The ICOM definition makes no explicit (or implicit) exception for tactile object collections though, and national institutions such as the National Science Museum have not been rebranded on account of their including interactive exhibitions. On the contrary, tactile and interactive engagement with heritage is now very much at the centre of cultural tourism deliverables (Appleton 2006). Caple (2000, 143 & 163) also argues for ‘working’ objects being a part of the accepted museum concept, on the grounds that only in using an object for its intended purpose, and/or using it *in situ* can the museum (or church) hope to get close to that elusive concept; the ‘true’ nature of the object. The objects in a church were more often than not created for the purpose of spiritual enrichment, either by merely being placed in the place of worship, or being used in the act of worship itself. To make the church appear more ‘museum-like’ by not using it as intended (i.e. by removing it from its working context) would be to deny people a ‘full’ understanding of the object according to Caple, in much the same way as the static display of a second world war aircraft is incomparable (in terms of experiencing depth of meaning) with the working Avro Lancaster Bomber in use for demonstrations at Lincolnshire’s Aviation Heritage Museum. Despite the ongoing physical use of objects in church collections then, we have seen how – through the sharing of cultural heritage with the public for the purposes of education, study or enjoyment – churches can be seen to largely fit within the ICOM definition of a museum.

Having established this, the museum standards against which church care measures are to be assessed for sufficiency must be identified and considered. The two primary documents relating to collection care standards in museums are *Benchmarks in Collection Care for Museums Libraries and Archives: A Self Assessment Checklist* (version 2.0), and *SPECTRUM* (version 4.0). The former relates specifically to collection care, whilst the latter covers the full range of museum activities, including collection care. Both provide guidance on minimum standards and best practice, with *Benchmarks* providing defined levels and standard indicators for each element of collection care policy and practice, and *SPECTRUM* defining the procedural processes necessary to achieve those standards, the interrelationships between procedures, and the minimum information requirements at each stage of the procedure. In essence, *Benchmarks* outlines the standards to be achieved, and *SPECTRUM* goes on to define how to achieve them.

Though it has been argued that a church shares many of the characteristics defining a museum, it should not be forgotten that certain of the phrases in the ICOM statement were found not to be applicable to a church setting. The acquisition of objects for example (which we may take to mean new acquisitions and ‘loans in’), and perhaps also the research of existing objects are not usual parts of the church’s activities. So, either because a church does have some differences (in terms of its operational activities) to a museum, or because they relate

only indirectly to objects (e.g. by governing building security) and therefore fall outside of the scope of this investigation, not all of the categories of standards laid out in *Benchmarks* and *SPECTRUM* are directly applicable to church objects. The categories listed below will therefore not be used in the assessment of sufficiency.

- Security
- Storage
- Reading and research room practice
- Exhibitions
- Lending and borrowing items
- Surrogate items.

Where categories *are* used as sufficiency markers the ‘minimum standard’ level defined by *Benchmarks* and *SPECTRUM* will be used, since as already outlined ‘sufficiency’ in this context is the attainment of “a quantity, extent, or scope adequate to a certain purpose” (OED Online 2011). Good or best practice may be ideals for which to strive, but sufficiency is marked by adequacy, i.e. a minimum required standard.

Our final stakeholders – the lay ministry teams responsible for each individual church, for example the churchwarden(s) and other volunteers – are the people responsible at a grass roots level for the care of churches, and the use of the resources described above. Their opinion and experience is therefore key to assessing sufficiency. An online resource such as Churchcare may notionally satisfy a requirement to maintain an object in a manner fit for worshipful use, or to a museum standard, but if that resource is not known to, or not used by those personally responsible for the object, the fact that the resource is notionally sufficient is all but meaningless. The marker of sufficiency in this context then is whether or not a provision is utilised, since if it is not, it simply cannot be held accountable for caring for a collection, sufficiently or otherwise. Of course, that is not to say that collections cannot be cared for sufficiently by other systems which are utilised by churches but which have not been described here – they may indeed, and so it is accepted that utilisation alone is not a comprehensive guide to sufficiency. As already mentioned though it simply is not possible within the scope of this paper to assess the individual collection care provisions active in each parish church within the Lincoln Diocese, and so a collective assessment of sufficiency based on the utilisation of the primary resources available to churches, in conjunction with sufficiency markers based on the other standards already discussed must suffice in this context.

Also worth mentioning is that certain provisions, such as the Quinquennial Inspection and Church Property Record are statutory obligations, with a basis in law, and so these resources cannot be assessed for sufficiency against the utilisation standard, since utilisation is not a matter of choice. The use of other provisions is not bound in law though and so these can be measured for sufficiency in terms of the extent to which they are utilised and found useful by churchwardens within the Lincoln Diocese.

MEASURING SUFFICIENCY

In order to measure the sufficiency of each of the collection care provisions which were introduced earlier in the chapter, each must be compared with the standards we have identified. Beginning with museum collection care standards, the table below lays each out in a grid format, noting the correlations between provisions and standards with shading in the corresponding cell. Different colours are used to distinguish between whether the standard is fully, or partially met, with partially being defined in this context as not meeting all of the issues implicit in the standard (for example the Quinquennial Inspection Report is marked as partially meeting the disaster preparedness standard on account of covering fire prevention and fighting measures as a matter of course, but not security or flood prevention measures). Cells are also coloured to denote partial fulfilment when advice on an issue is given, but in only general terms (e.g. high RH is mentioned as a cause of deterioration, but no specific parameters are provided), or when a provision only covers a part of the object collection (as is the case throughout with the Ledgerstone Survey of England and Wales).

Key:

Standard met



Standard partly met



Standard not met



	Standard B = Benchmarks S = SPECTRUM	Church Property Records	Quinquennial Inspection	Churchcare	Diocesan Resources	NADFAS Church Recordors	Faith in Maintenance	English Heritage	Ledgerstone Survey
Policy									
Provides a written mission statement or policy relating to the preservation and care of collections.	B, S								
Indicates that object risk assessment and disaster preparedness policies/plans be operated.	B, S								
The Building									
Indicates that the building should be inspected and specific threats to the collection identified.	B								
Housekeeping									
Indicates that all areas in which objects are housed should be inspected and cleaned regularly.	B								
Advises on the appropriate techniques and methods for cleaning.	B								
Indicates that all building areas should be monitored and inspected for pest activity regularly.	B								
Advises that records are kept relating to the results of housekeeping activities.	B								
Handling and Moving procedures									
Advises on safe handling and moving procedures for objects.	B								
Environmental Monitoring and Control									
Advises that environmental monitoring is carried out and that data is recorded and retained.	B								
Advises on environmental risks to different materials from temperature, RH and light.	B								
Advises on simple housing & other measures to protect the collection from extreme environmental conditions.	B								
Conservation									
Documents and/or catalogues the object collection	B, S								

	Standard	B = Benchmarks S = SPECTRUM	Church Property Records	Quinquennial Inspection	Churchcare	Diocesan Resources	NADFAS Church Records	Faith in Maintenance	English Heritage	Ledgerstone Survey
Inspects or surveys the condition of the collection, and records the results.	B, S									
Records conservation treatments applied to objects (either in-house or externally).	B, S									

TABLE 1: SUFFICIENCY OF COLLECTION CARE PROVISIONS MEASURED AGAINST MUSEUM STANDARDS.

The sufficiency of each provision in terms of uptake by and usefulness to church lay staff was also measured by the circulation of a survey among churchwardens in the Lincoln Diocese during June 2011. A copy of the full survey and the results are included in Appendices I and II. Of the 437 churchwardens reached by the survey, 82 responded, representing a 19% response rate. Of these, an average of 77% reported that their church had no systems for condition monitoring, object cleaning or pest/environmental monitoring in place. This in itself could be argued to indicate that the current provisions for collection care are not sufficient, since such measures are considered fundamental to the care of collections among the museum professions, but churchwardens were also asked specifically about their knowledge and use of most of the provisions under scrutiny here.

Figure 1 illustrates the responses to the question “Do you use, or have you ever used the following sources of advice for caring for churches?” which were somewhat surprising, suggesting throughout that the majority of users either did not use, or had not heard of the resources listed. The exceptions were the Diocese website (74% of respondents used the resource either regularly or irregularly), and English Heritage (52% of respondents used the resource). The following question went on to ask how useful (on a graded scale) the respondents found each of the sources mentioned in the previous question. Figure 2 illustrates the results, which paint a very similar picture to the previous question, with the majority of churchwardens responding that they either did not find the source at all useful, or that they had not used it. Again, the primary exception was the Diocese website, with 70% responding that they found the resource either quite, or very useful.

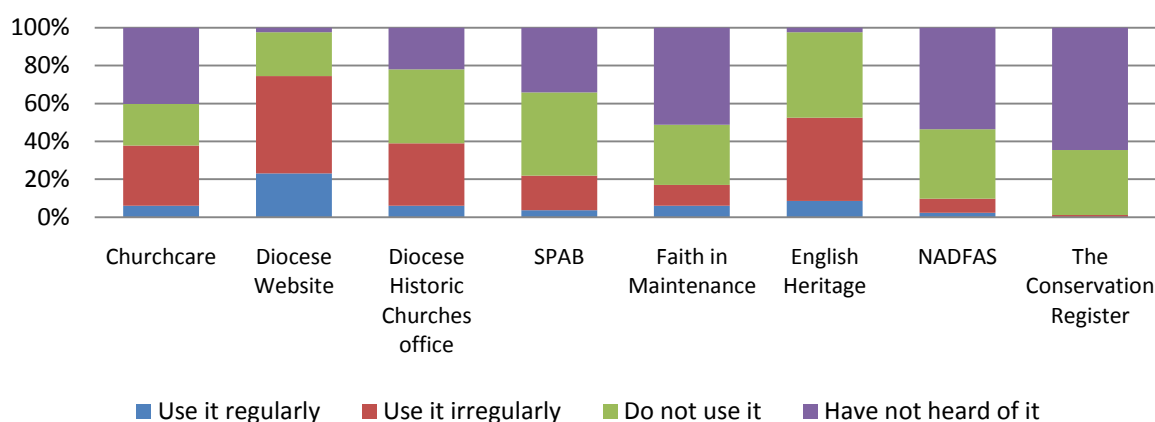


FIGURE 1: SURVEY RESPONSES TO QUESTION 7: "DO YOU USE, OR HAVE YOU EVER USED THE FOLLOWING SOURCES OF ADVICE FOR CARING FOR CHURCHES?"

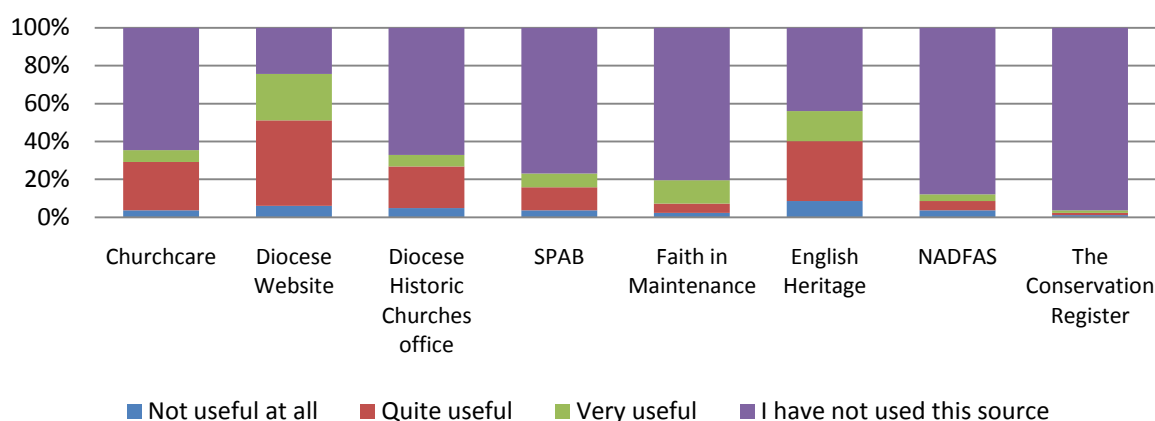


FIGURE 2: SURVEY RESPONSES TO QUESTION 8: "HOW USEFUL HAVE YOU FOUND THE FOLLOWING SOURCES?"

Based on our previous definition of sufficiency from a churchwarden's perspective as being a provision which is utilised and useful then, the survey results appear to indicate a low level of sufficiency across the board. Of course, we must take into account the level of pre-existing knowledge when considering the survey responses, for if a churchwarden is not aware of the *need* to implement collection care measures, they will almost certainly not be aware of, or find useful the resources to aid them in doing so. However a lack of awareness of the concept of collection care in itself suggests a deficiency in the provision of church care information and systems, and so in either case the present provisions cannot be seen to be entirely sufficient.

CONCLUSIONS

The conclusions regarding sufficiency of provision which can be drawn from these analyses can be summarised as follows then. Firstly, it is clear from the blank cells in Table 1 that not all museum standards of care are being met by the range of provisions available. Standards relating to the care of the building fabric were found to be fulfilled well by several provisions, but those relating to the object collection were less well satisfied. This was particularly true of standards relating to documentation and record-keeping such as the recording of housekeeping activities and the regular formal inspection of object condition, which are very poorly populated in Table 1, yet which are such a fundamental part of the work of the Conservator-restorer, being required by the professions code of ethics (ECCO 2002) as well as *SPECTRUM* standards which relate to all other museum professions. We can therefore say that the current provisions do not appear to be entirely sufficient from a museum standard.

Secondly, it was found that the sheer variety of information provided across the range of provisions is not conducive to either ease of use (something which was flagged as important by churchwardens participating in the survey), or by extension sufficiency, with complementary resources available only disparately via different sources in some cases. English Heritage and the Lincoln Diocese for example advise that churches should be inspected and cleaned/maintained regularly, but do not themselves provide guidance on appropriate techniques for doing so, instead directing users to other resources such as SPAB and Churchcare. Whilst this shows a level of interrelationship between resource providers and a level of faith in the recommended sources, it also makes the process of finding specific information quite cumbersome and potentially intimidating for the layperson. Conversely, the responses of the churchwarden survey showed that the Lincoln Diocese website and English Heritage were the most utilised and considered the most useful of the provisions listed, perhaps suggesting that there is not presently an awareness, within the lay ministry team, of the need for museum-grade collection care measures. As already mentioned, this in itself represents a deficiency in the present situation. It is also worth mentioning that the survey highlighted that time and the availability of IT resources were concerns for respondents, and so the onerous nature of the spread of information across provision sources is not sufficient to meet the requirements of churchwardens, and therefore not sufficient to allow the collection to be cared for in a comprehensive manner.

The Churchcare website was found to show the greatest all-round sufficiency against museum standards, only really lacking in areas of documentation and in offering generalised rather than specific advice. For example high humidity (or ‘damp’) is mentioned as a cause of deterioration in several types of object, including sculpture, floor coverings and brasses, but the term ‘high’ is not quantified, and no guidance is provided on proactive care, for example either by environmental monitoring, or benchmarked monitoring of areas of damage to gauge the activeness and rate of deterioration. Rather, the advice is distinctly reactive, which is somewhat at odds with the CofE’s advice to “stave off decay by daily care” (Cathedral and Church Buildings Division). An average of between 35% and 38% of churchwardens surveyed had used Churchcare³ and found it useful, which is a little low, but more favourable than the Faith in Maintenance programme for example, which only 17% had used (though nearly 100% of those did find the source useful). Nevertheless, Churchcare represents the most comprehensive and sufficient provision – in terms of fulfilment of museum standards – and so is perhaps the soundest foundation on which to build additional provisions in the future.

Generally then, what has been learned from this assessment of sufficiency is that the present provisions are rather like a round peg slotted into a square hole; there are good intentions, but there is some slack in how the intentions are fulfilled which prevents the result being fully sufficient. In the next chapter we shall identify and explore the areas of deficiency in greater detail, to generate a statement of need for the question of how to improve the provision of collection care to CofE parish churches.

³ Some discrepancy in the survey results was found here, with 38% reporting to have used Churchcare in response to question 7, but only 35% responding with a usefulness score to question 8. The discrepancy can perhaps be ascribed to respondents who had visited the Churchcare website but not used it widely enough to allow them to assess its usefulness.

CHAPTER TWO: ASSESSING NEEDS

INTRODUCTION

Having assessed the current provisions for collection care in CofE parish churches and found them to be not wholly sufficient, we must next turn our attention to identifying the additional measures required to bring the provisions to an adequate standard. In the course of this chapter a needs assessment, based on the theory and model popularised by Roger Kaufman (Kaufman and English 1979) will be conducted to define specific needs outcomes based on the variance between current collection care provisions and the requirements of the organisational (heritage profession) and end-user (churchwardens) stakeholders. Once identified, the needs of each stakeholder will be prioritised according to the relative ‘value’ they potentially add to the provision of collection care in churches. The identification of needs in this manner will create a set of definable, bespoke benchmarks against which existing collection care systems can be compared, and which – it is hoped – will ultimately serve as evaluative markers for the suitability of a pilot collection care framework specifically designed for CofE parish churches.

NEEDS ASSESSMENT: WHY?

If a system is not performing adequately an organisation faces two choices: leave well alone and accept the almost inevitably substandard outcomes, or make changes. If an under-performing collection care system is ‘left well alone’ however, the substandard outcomes may be the (unnecessary) deterioration of the objects for which the system purports to care (Edson and Dean 1996, 92), and the associated potential requirement to undertake remedial treatments, inevitably at additional cost to the organisation (Ambrose and Paine 1993, 162). Clearly, from the perspective of the conservation profession’s ethical standards (ECCO 2002, Article 8) and the aims of minimum intervention set out in the CofE’s own conservation principle documents (Cathedral and Church Buildings Division) this would be unacceptable. The findings in the previous chapter have indicated that there does indeed appear to be a level of insufficiency in the current church care provisions which could potentially lead to unacceptable levels of collection care, and so effecting change to improve this situation would seem the only responsible option if we are to behave ethically and in-line with CofE principles. What changes though? And how do we determine this?

In the 1970s Roger Kaufman created a model for planning and applying change in a structured fashion. He took as his case study for this ‘needs assessment’ model the American education system, but his theories are nonetheless applicable to a wide range of systems and organisations, including conservation and the Church. Kaufman’s needs assessment model centres on the principle that effective, definable change must begin by first defining the ‘*what should be*’ (ends) of that which needs changing, before considering the ‘*how-to-do-it*’ (means), or as Kaufman (1979, 11) puts it: “if you do not know where you are going, it is difficult to know when you have arrived”. Not to do so is to risk squandering time and resources on implementing processes (means) which may not actually improve the outcomes (ends) as desired. Our investigation thus far appears to bear this out, since a relatively large number of collection care resources for churches have been developed, but despite this range none were found to fully meet all of the standards of sufficiency defined in Chapter One: Assessing Sufficiency. In other words, despite a range of means having been applied to the ‘problem’ of collection care in parish churches, none have yet entirely met the necessary ends. It would seem that a different approach is needed then; one which ‘takes a step back’ and considers problem resolution from an outcome-, not process-based perspective. Needs assessment itself is arguably the most prudent means to achieving this end, and so in this chapter Kaufman’s model will be utilised as the means to planning the application of considered, effective and meaningful change to collection care provisions in the CofE.

A precedent for following this approach in a conservation context may also be found in conservation practice. When a Conservator approaches the treatment of a new object they essentially undertake a needs assessment. The condition of the object is assessed as it is and compared with an informed hypothesis of the best possible

treatment outcome in terms of stabilisation, conservation or restoration. This outcome is in part dependent upon the relative needs or requirements of the stakeholders involved in the object's care. An object which is not displayed may not be considered worthy, by the museum Curator for example, of a resource commitment on the scale of a full conservation treatment, whilst a private collector whose goal lies in preserving the fiscal value of the object may require a more comprehensive restorative treatment. In either case, as in the organisational needs assessment model developed by Kaufman the conservation needs assessment must take into account the values and requirements of the stakeholder (within the confines of professional practice). Having compared the current condition with the required ends, the Conservator is able to identify the gaps defining the object's needs, and latterly goes on – by the application of their training and experience – to propose means of meeting the ends, in a treatment proposal. Of course, in many cases and with the benefit of experience this process is carried out almost subliminally, and herein lies the greatest discrepancy with the mode of needs assessment proposed by Kaufman; quantification. If we cannot measure whether ends are being achieved, how can we assess what is needed to achieve them? At a single-object level (Figure 3), conservation treatment ends-markers are likely to

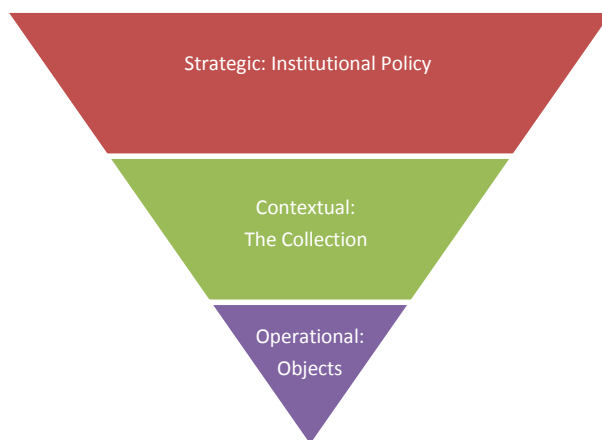


FIGURE 3: ILLUSTRATION OF HOW LEVELS OF CONSERVATION CARE RELATE TO ORGANISATIONAL HIERARCHY.

be relatively closed to quantification. A treatment proposal for an archaeological iron object for example is unlikely to define a required outcome as 'to remove 85% of all iron oxide deposits'. Instead, the outcome may be to 'stabilise active corrosion', or to 'improve the understandability of the object'. These are qualitative markers which require experience and first-hand knowledge of the object to assess, and which are therefore less usefully applied to an organisational or system-based needs assessment such as that of object conservation in churches, since how could the needs or success of such a thing be reliably measured as a whole without descending to and assessing each and every instance of its use at an operational level? This approach is of course wholly impractical for our

purposes. On the other hand, in preventive conservation, and especially collection care the quantifiable evaluation necessary for an efficacious needs assessment is arguably easier to achieve, based as this 'brand' of conservation is for the most part at a contextual/collections level (Figure 3) (Getty Conservation Institute 1994). Using such statistical models as Suzanne Keene's (2002) for condition appraisal for example the Conservator may assess quantitative targets (such as whether a target figure of 70% of a collection is in a good conservation condition), without requiring the intimate knowledge of the collection at an operational/object level which would be necessary to make qualitative assessments. The interpretational, qualitative element of 'how do we know the object is understandable?' which plagues the justification of the interventive treatment then is, if not eliminated in preventive conservation (since the statistical assessment of condition is not without potential bias, as we shall see in Chapter Three: Defining Scope), at least reduced to a level that allows justifiable judgements to be made about whether ends have been achieved. Though needs assessment is used throughout the conservation profession in some form then, preventive conservation in particular lends itself to the type of quantification necessary for carrying out a useful and informative needs assessment for the purpose of effecting useful and sustainable change in conservation systems.

NEEDS ASSESSMENT: HOW?

Having defined the principles of needs assessment and its precedent and suitability for use in our context then, we must go on to briefly explore *how* the needs of collection care in churches will be assessed, and what we can expect to achieve from doing so.

A need is defined as “a gap between current outcomes or outputs and desired (or required) outcomes or outputs” (Kaufman and English 1979, 8). The generic approach Kaufman recommends is first to define and quantify the desired ends based on the prevailing aims and objectives of the system or organisation (as defined at the strategic level, see Figure 3). Whether or not these can be challenged and altered defines the most appropriate needs assessment model to use. In our context the policies and standards underlying the required ends of a church collection care system are set by third parties – the CofE and heritage profession respectively – and so are not open to challenge within the scope of this research. This therefore suggests that the ‘Beta-type’ needs assessment, which “assumes the validity and utility of the goals and objectives of the sponsoring or target agency [and] attends to finding the gaps between current organisational outputs and required or desired outputs only” (Kaufman and English 1979, 57), is the most relevant to this investigation.


Once defined, the ‘*what should be*’ (ends) should be compared with the ‘*what is*’ to identify gaps, which are then “[placed] in priority order; and...the most important [selected] for resolution” (Kaufman and English 1979, 8). In doing this each stakeholder’s requirements should be included and assessed for parity with the organisational goals in order to ensure that the relevant parties will not be disappointed by the ultimate outcomes, since this could lead to the revised system being undermined by continued insufficiency (i.e. non-fulfilment of needs).


We should briefly consider here the definition of ‘means’ and ‘ends’ in relation to our context. Are collection care provisions a means, or an end? Arguably, they are both. The ultimate end of collection care is the ongoing preservation of historic objects via “appropriate management and procedures” (Museums Galleries Scotland 2009, 1). Collection care provisions (the “appropriate management and procedures”) are the means to achieve this, and so from this perspective at least they appear to fall outside of the scope of Kaufman’s needs assessment model (which requires a focus on outcomes, not processes). However, in the context of this research our desired outcome is to devise a new collection care provision; one which is sufficient for the fulfilment of the ultimate end. In this context the means (collection care provisions) in effect become interim ends in themselves. In other words, the ultimate aim cannot be met sufficiently without the means to achieve it being sufficient to the task, and to assess and achieve this it is necessary to set the means up as interim ends against which to measure achievement. This definition of ultimate means as interim ends places our proposed needs assessment within the scope of Kaufman’s model.

NEEDS ASSESSMENT

Taking as our basis the statement of intent laid out for this research in the introductory section, Table 2 follows Kaufman’s needs assessment protocol to investigate further the gaps between the current church care provisions and heritage professional standards which were introduced in the previous chapter. As in Table 1, the data below is colour-coded to indicate the degree to which each end is met by the present means.

Key:

Standard met  Standard partly met  Standard not met 

	What is	What should be	Standard
	The CofE’s conservation policy is described on the Churchcare website, and stipulations for the application of conservation in relation to the ‘value’ of church collections to the CofE are defined in the Care of Churches and Ecclesiastical Jurisdiction Measure 1991.	There is a written statement which sets out the CofE’s policy in relation to their collection, and contains a commitment to the preservation and care of the same.	B 1.1

	What is	What should be	Standard
	<p>The recommended format for Quinquennial Inspections includes some recommendations with its scope (i.e. in relation to the building & fixtures/fittings) for monitoring high risk objects.</p> <p>Checks to the building's fire and lightning strike protection measures are recommended and recorded.</p>	<p>Risks to the collection from hazards such as water and fire have been identified.</p> <p>Precautionary measures against hazards have been taken and are tested regularly.</p> <p>A plan/policy to protect objects – particularly high risk & high value objects – in the event of a disaster is operated.</p>	<p>B 10.2</p> <p>B 10.3</p> <p>B 1.3</p>
	<p>Churches are subject to five-yearly statutory inspections (Quinquennial Inspections), which identify and record any damage or deterioration to the building that may impact upon the collection.</p> <p>Faith in Maintenance, Churchcare & English Heritage recommend lay staff inspect the building regularly between statutory inspections & provide resources to trigger this.</p>	<p>The building is regularly inspected and threats to the collections are identified and recorded.</p>	<p>B 2.2</p>
	<p>Churchcare, Faith in Maintenance & English Heritage provide guidance on cleaning techniques, materials etc. and some broad scheduling advice.</p> <p>33% of churchwardens surveyed responded that their church operated a regular cleaning programme.</p>	<p>Areas in which objects are housed are cleaned regularly.</p> <p>Advice is available on appropriate techniques, materials and equipment to use when cleaning those areas.</p>	<p>B 4.2</p> <p>B 4.3</p>
	<p>Churchcare & Faith in Maintenance offer some advice on pest monitoring, but mostly on a reactive footing and not comprehensively (as recommended in Pinniger 2001 for example).</p> <p>15% of churchwardens surveyed responded that their church carried out pest monitoring.</p>	<p>Areas in which objects are housed are monitored for the presence of pests.</p> <p>Records are kept of pest monitoring findings and action taken.</p>	<p>B 4.7</p> <p>B 4.8</p>

	What is	What should be	Standard
	<p>Details of interventive treatments to objects (conservation, repair, restoration or equivalent) must be recorded annually in the statutory Church Property Records.</p> <p>Churchcare recommends procuring and archiving professional conservation reports.</p> <p>Of the 27 survey respondents who reported operating a cleaning programme only one person reported that records were kept.</p>	Records are kept of any treatments (cleaning, repair, restoration, conservation or equivalent) carried out on objects.	B 8.4
	Safe handling is recommended as necessary by Churchcare, but no specific guidelines are provided.	Written guidelines for the safe handling of objects are available to all staff.	B 5.1
	<p>Churchcare recommends reactive monitoring (in the event that damage or deterioration caused by environmental factors is identified), but no guidance for proactive monitoring is provided.</p> <p>6% of churchwardens surveyed responded that their church operated any kind of environmental monitoring.</p>	<p>Environmental monitoring (temperature, RH, light & airborne pollutants) is carried out.</p> <p>Findings from environmental monitoring are recorded and retained.</p>	<p>B 6.1</p> <p>B 6.3</p>
	Churchcare provides some guidance on environmental requirements, but not comprehensively.	Simple precautions against extreme environmental conditions are recommended and guidance given.	B 7.3
	<p>The statutory Church Property Records catalogue the objects belonging to each church and the collection is audited for completeness annually.</p> <p>NADFAS Church Recorders catalogue and conduct contextual research into all objects in church collections on a voluntary basis.</p>	The collection is catalogued & documented.	S 'Cataloguing Procedure'
	None of the existing provisions examined recommended a programme of condition assessment. Nevertheless 20% of survey respondents reported that they undertook some form of condition monitoring programme.	The condition of the collection is inspected regularly, and the results recorded.	B 8.3

TABLE 2: NEEDS ASSESSMENT MATRIX COMPARING CURRENT CHURCH CARE PROVISION OUTCOMES WITH THE OUTCOMES EXPECTED BY PROFESSIONAL HERITAGE STANDARDS (B=BENCHMARKS, S=SPECTRUM STANDARD)

Whilst the requirements of a set of standards such as those for collection care are finite, and relatively unaffected by individual interpretation, when dealing with human-based stakeholder requirements, such as those

of churchwardens (which, as discussed in the previous chapter are key to identifying and operating a sufficient collection care system), the variance of individual value systems must also be given some consideration, since these are “the screen through which perceptions and actions are strained” (Kaufman and English 1979, 29), and therefore heavily influence our needs and expected outcomes. Here therefore we must temporarily depart from quantitative benchmarking, since the scope of individual values is such that, though some grouping based on a finite range of ‘value patterns’ (such as enlightenment, skill and affection (Kaufman and English 1979, 30)) is possible, they cannot generally be measured in quantifiable terms. Our assessment of the needs of the human stakeholders then must focus on the qualitative responses to the June 2011 survey, rather than a comparison of present and required ends, to identify what the end-user requires from a church collection care system.

Though the survey invited free responses to the question of requirements for a hypothetical bespoke church collection care system (see Appendices I and II), a pattern of responses was nevertheless discernable. Figure 4 illustrates the range of responses and relative weightings of each, and perhaps indicates the primary values which are shared amongst churchwardens, and which are therefore primary requirements of the proposed system. Ease of use, advice relating to the care of specific objects and/or materials and a system with electronic and paper-based options were found to be important requirements, with cost, time-commitment, and a system for reminding users of time-dependent events being less popular, but nonetheless recurring themes. These response patterns can be grouped into a set of assumptions regarding what is important to churchwardens which will become important in the design of a prototype collection care system later: the limitations of time, funding, and the skill of the end-user.

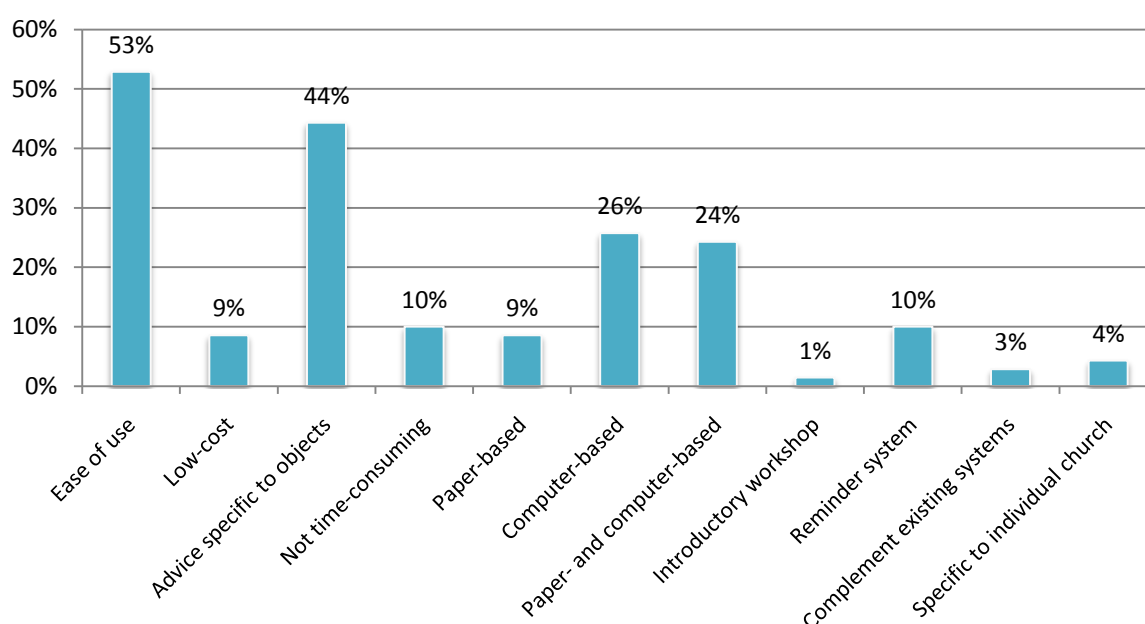


FIGURE 4: SURVEY RESPONSES TO THE QUESTION OF CHURCHWARDENS' REQUIREMENTS OF A COLLECTION CARE SYSTEM.

Extrapolating the gaps between what is and what should be from Table 2, and the responses of the churchwardens detailed in Figure 4 then, the needs of a church collection care system which addresses both existing deficits in current provisions and the values of the end-user can be defined as follows (in no particular order at this stage):

- A disaster preparedness plan
- Advice on, and scheduling for a programme of cleaning of object areas
- A pest management plan, including advice on procedure, identification, recording etc.
- A documentation framework for the recording of preventive conservation actions such as cleaning and condition monitoring
- Advice on safe handling for relevant objects

- An environmental monitoring plan, including advice on procedure, parameters, record-keeping, simple preventive measures etc.

Any system should also be available in electronic and paper-based formats for ease of use and the broadest possible availability. According to Edson and Dean (1996), the fulfilment of these needs would constitute a collection care program which sufficiently meets level one and two requirements by operating on the collection as a whole to retard deterioration via preventive conservation. A level three program would involve remedial works, and so is not applicable here.

Kaufman (1979, 12-13) also identifies certain generic human needs and/or motivations necessary to the successful implementation of a new system which should be borne in mind: consistency (feeling “comfortable with that which already exists”), achievement (“getting done something which one sets out to accomplish”), usefulness and reliability. Of these, achievement and usefulness are assured as long as the heritage standards are met, but consistency and reliability must also be actively built into the system. Of course, it could be argued that to develop a system which is consistent with what already exists would defeat the purpose of making change. However, consistency was alluded to by the churchwardens who responded to the survey in their requirement that any new system should complement existing CofE systems (Figure 4), and since to do this would likely also save time (another of the churchwardens’ requirements) and remove the existing difficulties of working with a broad range of sources offering different levels of information it seems only logical to design new collection care means which ally with existing provisions. Likewise, reliability is a fundamental consideration when designing a useful conservation system for use by laypersons, not least because the two are arguably not natural companions (Taylor and Stevenson 1999).

Shafloot (2010) adds to Kaufman’s work on needs assessment by identifying different *types* of need, at individual and organisational levels in what he calls the ‘Needs Chain Model’. Of relevance to our assessment is Shafloot’s separation of needs relating to levels of consciousness (which are arguably qualitative, implicit or value-based) from those relating to operational or performance issues (which are quantitative, explicit or system-based). In following his example, we may begin to understand our needs relationally (Table 3), *within* the context of each stakeholder (by reading horizontally, right to left), but also cross-contextually (by reading vertically). This allows us a more comprehensive and direct understanding of need as it applies to the context being investigated, and by extension facilitates greater accuracy in addressing those needs at the design stage (Shafloot 2010).

	Instrument needs	Unconscious needs	Conscious needs	Performance needs
Organisation level <i>The Collection</i>	<ul style="list-style-type: none"> ▪ Disaster preparedness plan ▪ Pest management ▪ Safe handling advice ▪ Cleaning programme ▪ Environmental monitoring ▪ Condition monitoring & documentation framework. ▪ Etc. 	<ul style="list-style-type: none"> ▪ Adequate level of sufficiency to achieve object stability 	<ul style="list-style-type: none"> ▪ Fulfilment of professional benchmarks for collection care 	<ul style="list-style-type: none"> ▪ Ongoing object stability
Individual level <i>Churchwardens</i>	<ul style="list-style-type: none"> ▪ Advice specific to objects ▪ Introductory workshop ▪ Paper & computer-based options ▪ Reminder system ▪ Cost-effectiveness 	<ul style="list-style-type: none"> ▪ Respect for skill limitations ▪ Respect for time limitations (due to voluntary nature of role) ▪ Value for money 	<ul style="list-style-type: none"> ▪ Ease of use ▪ Not time-consuming ▪ Low-cost 	<ul style="list-style-type: none"> ▪ A collection care system which complements existing church systems

TABLE 3: SHAFLOOT’S NEEDS CHAIN MODEL AS IT APPLIES TO CHURCH COLLECTION CARE NEEDS

Having identified and explored the various levels of need, the next step is to prioritise the identified needs. This, Kaufman recommends doing by weighing up the ‘cost’ to implement the needs against the ‘cost’ to ignore them. Cost can, but need not be exclusively defined in fiscal terms. A financially economical system was identified as a requirement of almost 1 in 10 churchwardens surveyed (Figure 4), and since certain of the needs from the list above would necessitate some financial input (for example the purchase of environmental monitoring equipment, since it was implicitly revealed in the survey (see Appendices I and II, question 4) that few, if any, churches already owned such equipment) these must by necessity be assigned a lower priority level in the context of this research. Since our aim is to improve the care of objects in the collections of parish churches and not to manage church budgets though, we should also consider other definitions of ‘cost’ which impact directly upon church objects, namely the risk of deterioration to (and potential destruction of) an object if a need is not implemented. Though not accurately predictable at a contextual, rather than an individual church level, certain judgements on the relative potential ‘costs’ of each need are nevertheless possible by applying general comparisons of probability and severity, in much the same way as the Conservator would do in the assessment of risk for a disaster preparedness plan (Keene 2002, 67).

To take a case in point; when environmental monitoring was undertaken by the author at St Peter’s church in Aubourn, Lincolnshire, over a four week period in late 2010 (Warriner-Wood 2010) the church was found to have a median RH of between 74% and 90%. In such conditions, the deterioration of objects, particularly vulnerable organic objects, through environmental factors is arguably of lesser severity (at least if considered non-incrementally), but much greater probability than one-off damage to a collection through disaster such as fire or flood. To explore this example further, St Peter’s was placed firmly within the definition of a ‘Class III’ building (ASHRAE 2003) (“uninsulated masonry...[with] single glazed windows [which is] closed to public in winter”), which according to Michalski (2007) requires either class C or D environmental control (a RH of reliably between 25% and 75%, and a temperature of below 25°C). Even these parameters, Michalski notes, present a high or moderate risk to a significant part of any collection however, and since the median temperature and RH at St Peter’s were found to fall outside of the parameters described the collection was concluded to be, for the most part, at a high or moderate risk of deterioration through environmental factors. Even considering the equilibrium which an object is said to reach with even non-ideal surroundings then (Michalski 2007), in this case of affairs environmental monitoring and control would arguably be of a higher priority at St Peter’s than disaster preparedness planning if a choice had to be made between the two, since the former poses a greater long-term risk (or ‘cost’) to the collection than the latter, at least in terms of its *likelihood* of affecting the collection. High-impact damage through disaster must not be underestimated of course, but a line must be drawn somewhere and statistically this type of damage poses less of a risk to church collections than ongoing deterioration, particularly as provisions are already in place to install and monitor safety and security measures in churches to guard against dangers such as fire and theft (the Quinquennial Inspection for example). Figure 5 illustrates the perceived relativity of probability/severity of damage to objects and the risk to the collection for each of the needs identified above.

This is a simplistic view of course since, for example, the probability of damage by poor handling is significantly increased for ‘working’ objects in a collection (see Chapter Three: Defining Scope); a state of affairs which is unavoidable if we are to act within the spirit of the CofE’s governance for the use of its collections (General Synod of the Church of England 1991). This cannot be accurately assessed at a whole-collection level however (since not all objects in church collections are handled or used regularly), and so generalisations must be made in this context. Inter-relationships between needs may also complicate matters however. An infestation by wood-boring insects could potentially prove severe and catastrophic for a collection if left unchecked for example, but an efficient programme of cleaning in object-housing areas may cap the probability *and* potential severity of damage via pest infestation, forcing it into a lower risk bracket, without having taken any action directly under the heading of ‘Pest Management’ itself. Similarly, if a proactive condition monitoring system is used, the probability of deterioration is arguably unaffected (since no changes are made directly to either the object or its environment) but the potential *severity* of deterioration to objects (via environmental factors, pest damage and ongoing improper handling especially) may effectively be capped

before it is ever permitted to reach a high risk level by virtue of incremental damage being highlighted earlier. Nevertheless, for the purposes of prioritisation a ‘rule of thumb’ must be made, and so in this case Figure 5 has been shaded to show that, when considered in isolation of any other related needs, those needs which represent *either* an extreme of probability *or* severity are of the highest risk level. Needs occupying the middle ground (i.e. neither extremely probable nor extremely severe) represent a more mediocre threat to the collection, and so can be assessed as being at a lower risk level. The prioritisation of one need above another does not preclude the latter from being implemented of course, for as Keene (2002, 67) states: “it is likely that the institution will eventually have to take most of the measures it identifies, and that prioritisation will be mainly a matter of spreading the expense over time.”

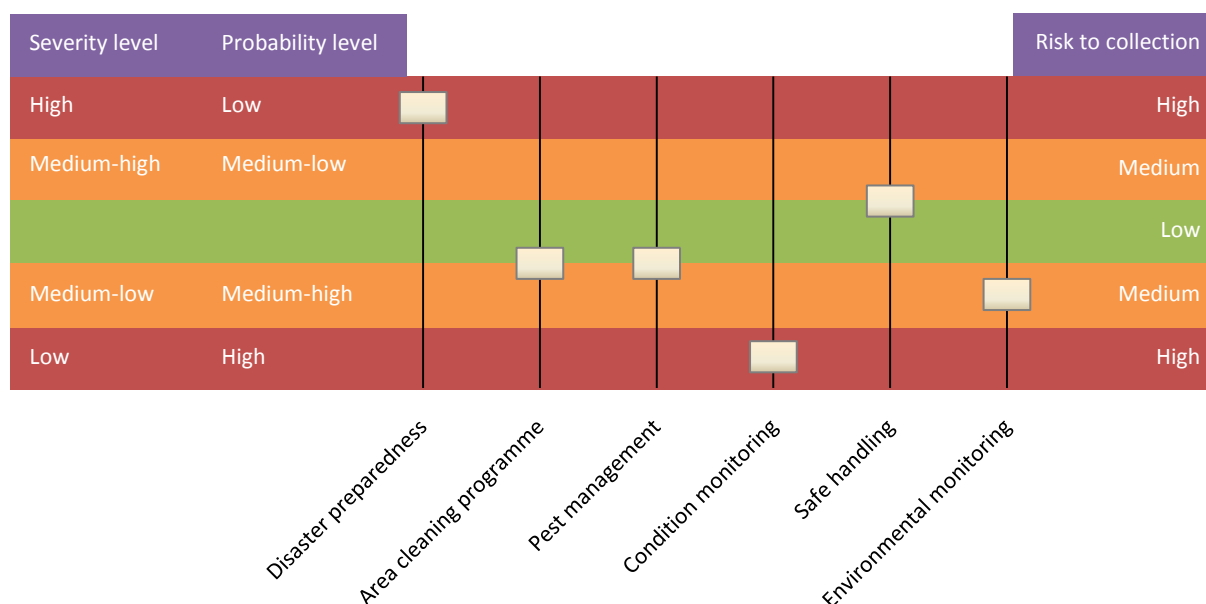


FIGURE 5: RISKS LEVELS TO CHURCH COLLECTIONS BASED ON PROBABILITY AND SEVERITY OF OBJECT DAMAGE

Taking into account the potential ‘costs’ to the collection (based on the relative probability and severity of deterioration), any partial fulfilment via existing provisions, churchwarden requirements and generic system needs then, the needs identified above can be prioritised as follows:

Priority	Need	Risk level	Existing Fulfilment	
1	Condition monitoring framework	High	None	
2	Disaster preparedness plan	High	Partial	Some measures in place via statutory CoFE measures.
3	Environmental monitoring plan	Medium	None	94% of churchwardens surveyed reported having no environmental monitoring programme.
4	Pest management plan	Medium	None	Churchwarden survey indicated very low levels of pest monitoring (85% reported no pest monitoring programme).
= 5	Area cleaning programme	Medium	Partial	Some advice available via current provisions, but churchwarden survey indicated more was needed (67% reported no cleaning programme).
= 5	Safe handling advice	Medium	Partial	Some advice available, but not to heritage standards.

TABLE 4: THE NEEDS OF A CHURCH COLLECTION CARE SYSTEM, IN PRIORITY ORDER.

Of course, in defining priorities in these terms from a collections level, rather than an individual object level we do risk generalisation and so we must ask the question: ‘Can all objects be placed on the same footing when deciding how to care for them?’ The implicit sanctioning of low-probability/high-severity damage via the prioritisation of environmental control over disaster control – never an easy choice, but increasingly necessary in climates of limited funding particularly in primarily volunteer-led institutions such as churches (one has only to type ‘museum funding cuts’ into a search engine to find a raft of local media stories about museum closures and cutbacks) – may be suitable for the majority of church objects, but what about the William Morris carpet in the collection of St Paul’s church, Morton? Or the ‘forgotten’ rare King James’ bible at St Laurence church, near Calne in Wiltshire? (BBC News 2011) Is it right that these ‘important’ objects should be placed at risk of potential catastrophic damage through disaster, in order to protect them from potential incremental damage through deterioration? Arguably, it is, since to do otherwise would be to make the kind of value judgement prohibited by the Conservator’s code of ethics (ECCO 2002, Article 7). Also, since our purpose here is to explore the development of a system for caring for church objects at a *collections* level, where value judgements cannot accurately be made in any case, re-defining needs priorities based on individual objects is neither justifiable ethically, nor even possible.

CONCLUSIONS

The highest priority need then is to implement a means by which the condition of church object collections can be proactively monitored. This would have the capacity to prevent deterioration reaching a catastrophic stage by providing ongoing information on the collection, thus representing a middle-ground between the extremes of probability and severity as well as offering certain practical benefits to the church such as minimising the need for costly interventive conservation treatments (thus working towards churchwardens’ requirement for a cost-effective solution to conservation) (Caple 2000, 155). In treating all objects equally, this option also nullifies the need for either the system designer or the end-user to make unnecessary and unethical value judgements, or to know the collection intimately at an object level, as would be required for the formulation of a disaster preparedness plan for example.

It should also be pointed out though that since the implementation of a fit-for-purpose condition monitoring system in churches has the potential to reduce overall the severity of the risks found to be associated with the remaining needs (pest management, cleaning etc.) by proactive preventive action, it is recommended that a revised needs assessment should be undertaken after implementation of the proposed condition monitoring system, in order to re-define requirements and priority levels in light of the information provided on collections by the new provisions. A condition survey may highlight, for example that a larger than expected proportion of Church A’s collection shows signs of pest infestation. In such a case, it would be necessary to re-prioritise the identified needs to address that which is most pressing. This second level needs assessment should be conducted at an individual church level in order to address specific church issues. This could perhaps be taken to suggest that making recommendations for what collection care systems should be implemented in churches on a generic basis is not advisable if those systems are to be effective in individual cases. However, it is arguably still necessary to establish a base level of information on collections in order to identify further specific actions (Caple 2000), and so a generic, ‘catch all’ recommendation that the first step on the road to sufficient collection care in the CofE is to implement a condition monitoring framework is considered the most appropriate course of action.

It is not considered possible on the other hand to recommend or develop a generic disaster preparedness plan for use by churches, since risks and logistical implications (e.g. size and weight) at a *single-object* level must be investigated and accounted for. This is not within the scope or spirit of this investigation, which is by design focused at a whole-collection level. Similarly, the formulation of a useful environmental monitoring and control plan would require greater time and material resources than are available to this project. It would first be necessary for instance to conduct a full preparatory environmental survey at a selection of case study churches in order to establish whether a system would be either needful (i.e. if objects *are* actively deteriorating through

environmental factors or if they have indeed reached their respective EMC (Equilibrium Moisture Content) as Michalski (2007) argues), useful or practical. Church buildings rarely if ever conform to heritage environmental standards, based as they are on the museum building for example, and potentially could not even be made to do so within CofE and other national legislation on alterations to churches, and so an environmental management plan would be impractical, and of limited value. Again, this level of action is not within the scope or spirit of this investigation, and so we must conclude that these areas require further targeted research which has a greater, more comprehensive emphasis on their specific needs than this paper can provide.

In the following chapter then, we will consider the scope and constraints of the proposed system – the range of objects that it should cover, the limitations imposed by various resources and how we might identify and define these – within the contexts of the organisation, the conservation profession and the end user, with due regard to their relative values and demands on the collection.

CHAPTER THREE: DEFINING SCOPE

INTRODUCTION

Having identified, contextualised and prioritised the needs of the proposed collection care system in the previous chapter, we must now turn our attention to scope. In this chapter we will discuss ways of approaching the definition of the range of objects which it is necessary or desirable for the system to cover, the various avenues from which this can be approached, and the relative merits of each. These will be judged from the perspectives of the stakeholders as previously identified, in relation to each of their needs as laid out using Kaufman's needs assessment (Kaufman and English 1979) and Shafloot's 'Needs Chain' models (Shafloot 2010). Comparisons will also be drawn with established collection care systems in use within the UK heritage sector to ascertain what can be learned from such precedents. We will also discuss the constraints on the system posed by the availability of resources. This will facilitate the creation of a product requirements specification; an indispensable tool when moving into the design phase of the project at a later stage (Brown 1992).

WHAT IS SCOPE?

Project management – like conservation – is a vehicle for controlled change, and the definition of scope at the product specification phase of the project management process identifies the 'Who, Where and What' of that which will be changed by the product (Brown 1992). For example, a project to improve credit control efficiency within a national chain of service providers may include in its scope only processes for tracking aged debtors (what) within the accounting department (who) of offices in the South East region (where).

The Conservator is essentially a Project Manager. They examine objects to determine their current state and set objectives for stabilisation, restoration etc. in line with stakeholder intentions (initiation phase), formulate a treatment plan (specification and design phases) and fulfil the objectives previously identified through appropriate testing and treatment (build and implementation phases). Throughout the project process the Conservator – particularly if they are accountable to either their employer or to the need for a profitable time-cost balance – is also responsible for managing their time, budget, and the quality of their work, in very much the same way as Brown's (1992) definition of the Project Manager's role. It therefore follows that the definition of scope, in order to facilitate a relevant and efficacious project outcome, falls naturally within the role of the Conservator.

Indeed, certain scope parameters have already been determined in reaching this stage; this project is exclusively concerned with the parish churches (i.e. not cathedrals) of the Church of England ('Who'), and though it is hoped that the collection care system in development will ultimately be applicable to parish churches within the CofE as a whole, this project has been confined to examining churches within the Lincoln Diocese only ('Where'). In terms of the question of 'What' the scope should include, the broadest definition offered is that the project is concerned with the *collections* of parish churches, rather than the *building*. This definition however is somewhat unsatisfying; raising as it does more questions than it answers. In a setting such as a church where the objects and the building envelope are both of heritage value for example, is the building not a part of the collection? (Caple 2006, 1) Similarly, which *parts* of a church collection should a care policy include? And which parts *could* it include within resource constraints? In order to prepare a thorough specification for a system that can be considered notionally sufficient (under our definitions from Chapter One: Assessing Sufficiency) and operate effectively 'in the field' we must seek to answer these and the other questions posed when attempting to define the 'What' of scope. The following sections will therefore explore some of these potential questions, drawing on the author's knowledge of a selection of Lincolnshire church collections as well as heritage theories, ethics and schools of thought, and pertinent precedents within the wider UK heritage sector. It should be pointed out here however that the intent is not necessarily to define a finite set of restrictions on the scope of object coverage, since to do so without direct reference to a comprehensive set of case studies would be un-empirical, limited in terms of the insights it could offer and by extension potentially damaging to the very

collections which this research is attempting to safeguard. Our aim here is rather to investigate the variety of avenues from which the definition of scope can be approached, in order to offer informed guidance on *how* a finite definition of scope might be generated by interested parties in future enquiries.

WHY DEFINE SCOPE?

For Project Managers the definition of scope is fundamental to the continuance of the project life cycle, since an “ill-defined scope is one of the areas likely to cause most trouble during the course of the project” (Brown 1992, 27). Scope is defined then in order that the project may proceed in a focussed fashion, in order to achieve parity between project objectives and outcomes, whilst making the most effective use of available resources. We may succinctly label these reasons respectively as Clarity, Parity and Utility, and align them with each of our three key stakeholders –Churchwardens, the conservation profession, and the CofE – as follows.

CLARITY (THE END-USER)

As we saw in Chapter Two: Assessing Needs, ease of use featured highly in the requirements of churchwardens (Figure 4), arguably driven by an unconscious recognition of the constraints of their own skill as laypersons (Table 3) and a desire for consistency or a feeling of comfort (Kaufman and English 1979). It has also been demonstrated that the human brain is capable of disseminating only seven concurrent variables (Caple 2000). In order to achieve a level of operational procedure which is neither so onerous (or so complex) that it makes users uncomfortable, nor so vague that users do not understand the valuable role they are playing in the preservation of the shared cultural heritage then, it is necessary to actively adopt a transparency of purpose and clarity of method in the design and implementation of the product. This can only be achieved with any integrity if there is first a thorough understanding of the scope which the product is intended to encompass.

PARITY (THE CONSERVATION PROFESSION)

At its most fundamental level, the conservation profession – like other professions involved in the care of the cultural heritage – has a duty of care to the objects with which it comes into contact, either directly via interaction between Conservator and object, or indirectly (as in this case) via advice and information systems offered to third parties in order to facilitate their own interaction with objects in line with conservation practice and ethics. This duty of care is bound in codes of practice and ethics, and though these vary slightly depending on the country in which one practices (for example ICON members in the UK are not presently required to conform to section III, ii of the ECCO professional guidelines (ICON 2007)), the important point is that they *are* bound, and that conservation professionals *are* expected to abide by them. In order to fulfil this duty within a national organisation such as the CofE it is necessary to engender a level of parity across the constituent parts of that organisation in how objects are cared for, and with relevance to this chapter, *what* objects are cared for. Parity such as this is achieved by the creation of bespoke standards and benchmarks, based on good practice across a range of case study institutions (Resource 2002, 9). The definition of scope is therefore of paramount importance to the generation of a pilot collection care system within the Diocese of Lincoln, since the repercussions of this pilot may ultimately be felt nationwide, in the form of professional standards.

UTILITY (THE CHURCH OF ENGLAND)

In Chapter Two: Assessing Needs we saw that, as well as requiring a product which was easy to use, churchwardens also required a low-cost solution (Figure 4). The recurrence of comments relating to funding constraints within individual churches in the responses to question six of the churchwarden survey (Appendices I and II) indicate that utility of financial resources, or ‘value for money’ should be borne in mind when designing the product. Even in the museum environment, conservation has been shown to be one of the departments receiving the least funding (Nicks 1999, 110), and so any collection care program must be designed to be efficacious *and* utilitarian. Similarly, given that the position of churchwarden is a voluntary one, survey respondents also indicated that the use of their time as a resource was valuable and should be managed with all

due utility. The links between these resource constraints and the need to carefully consider and define scope should be eminently familiar to the Conservator, whether they work for a third party or as a sole trader, since the relationship between time, cost and profit is key in either scenario (“time is money”, as Benjamin Franklin told us). Indeed, other writers on the subject of collection care and management have made mention of the importance of building an efficient use of user time into any new system, for the benefit of the collection and organisation (Keene 2002) (Dollery 1994). Also worthy of consideration in this avenue of thought is how the resource of a person’s knowledge and skills may impact upon the scope of the proposed system. As has already been mentioned, designers and critics of collection care systems for museums and other heritage institutions have highlighted the need for appropriately skilled professionals to carry out protocols such as collection assessment in order to introduce an appropriate level of reliability of results (Taylor and Stevenson 1999) (Dawson 2011). In our particular context however, the other resource constraints described above, as well as the organisational structure of the CofE (which does not primarily define itself as a heritage institution, and therefore does not employ heritage professionals at a church level), dictate that it is simply not feasible to stipulate that Conservators or similar must carry out collection assessments – the system would fail the sufficiency test before even being used, on the basis of a lack of resources to implement it. It is vital then that the constraints (in terms of skill and experience) of utilising laypersons as end-users are considered when defining product scope.

HOW CAN SCOPE BE DEFINED?

The definition of scope may be approached from both quantitative and qualitative perspectives. The former applies a statistical model to determining which parts of a collection will be included in, for example a condition survey, whilst the latter takes into account the views of each of the collection’s stakeholders to make decisions based on contextual information (Edson and Dean 1996).

THE STATISTICAL APPROACH

The most commonly cited method of approaching the care of collections from a statistical angle is that popularised by Keene (2002). Keene’s approach to defining the scope of objects to include in a condition audit is a “two-stage systematic sampling procedure”, whereby a starting point is selected at random and every n th object in every n th storage location is audited. The regularity of objects and storage locations to be included is based on the findings of a pilot study aimed at determining the variability of the collection, with proportionally more objects and locations being included in more varied collections, and vice versa. For example, in a collection composed for the most part of ceramics every tenth object in every third storage location may be audited, the underlying theory being that similar objects, composed of similar materials, in similar storage conditions will deteriorate at a similar rate, and in similar ways. Conversely, a mixed collection encompassing a range of materials or mixed media objects may deteriorate disproportionately, and so it is necessary to audit a greater number and variety of objects in order to build an accurate picture of their ongoing condition. The primary advantages of this type of approach are clear. Firstly, the use of time resources may be planned and managed via the completion of a representative pilot study (if one knows that the audit procedure takes 5 minutes, and what proportion of the collection will be audited, one may calculate the time needed for the full audit with a relatively high degree of accuracy). As has already been mentioned, this is particularly important for those Conservators who must account for their time, either to an employer, or against a client’s expectations (based on a job estimate for example). Secondly, the random nature of object choice in Keene’s model goes some way to reduce the potential inherent subjectivity of object selection by free choice which may otherwise reduce the validity of the results as a representation of the collection as a whole, and easily lends itself to the type of quantifiable results which are required in organisational decision-making processes. For example if 10% of the collection were to be audited and 60% found to be in an acceptable, stable condition, it would be immediately clear that the organisation must target the remaining 40% of objects in either the planning of conservation treatment, or the commissioning of further audits to increase knowledge of the unstable objects specifically. It should be remembered however that though an objective methodology can be applied to the

selection of objects for audit, the audit methodology itself is subject to the potential bias of human interpretation (Taylor and Stevenson 1999). Care should therefore be taken in the product design phase to nullify areas of potential subjectivity, particularly since the proposed system should be designed for use by the layperson, whereas most writers on collection care procedures recommend that they are used by trained persons in order to reduce such subjectivity (Caple, *Conservation Skills: Judgement, Method and Decision Making* 2000) (Taylor and Stevenson 1999).

In comparing Keene's recommended methodology with the needs identified in the previous chapter, we may also detect other flaws. The requirement to undertake a pilot study as well as a condition audit, and the statistical analysis required to translate the raw data into meaningful quantitative results for example, could be seen as being at odds with both the churchwardens' requirement that any system be easy to use, and the limited time resources highlighted earlier in this chapter. Indeed, Keene herself suggests that her full-scale audit methodology is more suited to large collections such as those commonly found in national or local government museums (Keene 2002, 151). Also, even if adopting the kind of informal sampling method recommended by Keene for small collections (selecting an object at random and auditing every *n*th object after that without first conducting a pilot study) it is inevitable that certain objects will not be examined. When viewed in the context of the church building envelope, where environmental factors pose one of the single greatest threats to object stability (particularly those objects composed of organic materials) (e-mail correspondence with S. Crofts, Project Director, SPAB Faith in Maintenance) this randomised approach could mean that vulnerable objects are allowed to deteriorate for some time – perhaps even several years if an audit is undertaken only annually – before the degradation is documented. Clearly this is at odds with the CoFE's desire to care for their objects in a proactive, preventive manner (Cathedral and Church Buildings Division), and the need for utility in the management of financial resources identified via the churchwarden survey. Similarly, the organisation of objects in churches – where most objects are on permanent or semi-permanent display, or are not for the most part stored in museum-grade conditions (the crucifix carried during services at St Peter's church, Aubourn for example is stored leaning against an exterior wall in a small locked cupboard, in contact with similar metal objects, thus putting the object at greater risk of tarnishing and/or corrosion) – does not lend itself to the '*n*th object in the *n*th storage location' approach.

Arguably then Keene's model for defining scope, despite providing quantifiable accountability and results, is better suited to the museum environment, where collections are organised and catalogued in such a way as to facilitate the two-stage method, and where the ongoing risk of deterioration (through for example environmental instability) is not as great as in most churches.

Some means of prioritisation based on qualitative contextual information may therefore be a more appropriate methodology in our circumstances. Indeed, many writers on conservation practice agree that *no* decisions on treatment – including preventive care – should be taken until an object, or collection of objects has been placed within its appropriate context (Eastop 1998) (Child 1988) (Coremans), particularly if the objects are intended for display *in situ* as is arguably the case in a church (Caple, *Conservation Skills: Judgement, Method and Decision Making* 2000). The following sections will therefore examine the context of church objects from the relative perspectives of our three primary stakeholders, with a view to how contextual understanding may affect the definition of scope.

THE CONSERVATOR'S APPROACH

Since the conservation profession is primarily defined as being concerned with the preservation of 'cultural property' (AIC 1994) (ICOM-CC 1984) it seems prudent to begin by examining the phrase 'cultural property'. This, the UNESCO (1970) defines as "property which, on religious or secular grounds, is specifically designated...as being of importance for archaeology, prehistory, history, literature, art or science". We have already seen that a museum may be defined as a "building or institution in which objects of historical, scientific, artistic, or cultural interest are preserved and exhibited" (OED Online 2011), and that a church may also fit this definition. The UNESCO definition also appears to corroborate this in some way, since it specifically refers to objects being considered as 'cultural property' for religious reasons. Furthermore then, since the types of object

designated as being central to the concept of the church/museum (objects with significance on historical, scientific, artistic or other cultural grounds) appear to be so closely allied with those designated as central to the definition of ‘cultural property’ by UNESCO, it would seem that *any* object within a church – including the building itself – may be defined as cultural property, and therefore *all* objects may fall within the remit (scope) of the conservation profession. As we have already seen though it is simply not practical (nor does it ally with end-user expectations regarding time or financial resource utility) for the proposed system to attempt to cover all objects in a collection simultaneously. We must therefore examine means by which the scope of work could be prioritised – as Keene (2002, 67) has suggested is inevitable in the heritage organisation – from the perspective of the Conservator.

Caple (2000) identifies thirteen separate considerations which the Conservator faces, and which affect their decision making processes. Of these, two – those surrounding living artists and stolen or looted objects – are arguably less pertinent to this investigation. The remaining eleven however have been grouped and appear in Table 5.

1	Intended use	What is the use and purpose of the object/collection? What is the purpose of the conservation process in relation to the object/collection?
2	Context	How important is the object/collection’s context to its understanding? What impact does the object/collection’s context have on the conservation process?
3	Condition	What condition is the object/collection in?
4	‘Value’	Where does the object/collection’s ‘value’ lie? As an historical document, aesthetic entity or informative activity?
5	Ethics	How does the object/collection sit within professional ethics? What impact do ethical guidelines have on the conservation process?

TABLE 5: CONSIDERATIONS OF THE CONSERVATION PROFESSION

We will consider each of these in this and the following sections, but for now we shall look specifically at numbers 1 to 3 – use, context and condition – and their interrelationships with one another.

In considering the intended use of the collection it should first be made clear that more is meant by this than simply the tangible, functional uses which objects will be put to. This is important, of course, and will be discussed in more detail in the examination of ‘value’, but by intended use we also mean the purpose of the collection; why was it collected? And how does this affect the Conservator’s decision making process? This is inextricably linked to the type of collection. For example, whilst a church collection may variously include textiles, decorative art, archival objects and so on, Nicks (1999) suggests that in defining scope for the purpose of collections management it is possible to define four types of collection, based on the purpose of the collection. Of these, a church collection seems to fit most naturally into the ‘Representative Collection’ bracket; it represents a set of ideas or beliefs, growth of the collection is relatively slow once it reaches maturity (when the influential ideas are well represented by the collection) and it is generally intended for an educational purpose of some sort. Nicks also suggests five classifications for the useful purpose of a collection, i.e. how it is to be utilised. A church collection may be seen as being defined by two of these classifications: the display collection (intended to be used for aesthetic, educational or thematic display purposes) and the study collection (intended as an aid to study, or in the case of religious objects perhaps this is more accurately referred to as an aid to devotion or spiritual inspiration). Conservation decisions regarding church collections then should aim not to detract from the objects’ intended use as a communicator of a set of ideas or beliefs, for the purpose of education or enlightenment, via display and study.

Context and condition (Table 5, items 2 and 3) also have a role to play here. As we have already seen, context is vital to establishing the fullest possible understanding of an object. This is none the less true of the church context. Whilst the carved medieval stall ends from St. Nicholas’ Chapel King’s Lynn, rare in their depiction of maritime scenes may be of artistic, historical or other interest in their new context within the collection of the Victoria & Albert Museum (Figure 7, V&A object number W.16-1921) for example, their depth of meaning would be lent additional value by seeing them in their original context – within King’s Lynn’s ‘Fisherman’s



FIGURE 7: STALL END FROM ST. NICHOLAS' CHAPEL, KING'S LYNN
(PHOTOGRAPH COURTESY OF THE V&A)

Chapel' which was constructed by the subscription of the town's medieval merchants, made wealthy on account of the area's long and thriving maritime heritage (source: personal communication). As is the case with *in situ* preservation then, attempts should be made wherever possible to preserve a church collection within its contextual surroundings, even if this poses additional challenges in terms of conservation on account of its physical context (Caple, *Conservation Skills: Judgement, Method and Decision Making* 2000, 166). This brings us neatly on to collection condition. It hardly needs to be said that the condition of an object or collection is of great relevance to any conservation decision-making process, or that the composition of that object or collection may render it more or less vulnerable to the prevailing contextual conditions (e.g. environment, use etc.) in which it is housed. However, as the third consideration in our three-way decision-making compromise this point is worthy of repetition.

To take a simulated example of this compromise at work: it would be considered inappropriate in most circumstances today for a consecrated church's objects to be removed to long-term storage, either on- or off-site, even if a more stable conservation environment could be offered by such an action. The Conservator should instead find some means of compromise whereby vulnerable objects are protected *in situ* in order that they remain available for their intended use (1), within the context which gives them depth and value of meaning (2), whilst having a proper regard for their condition (3) and the duty of care owed to them by the

conservation profession. All three considerations from Table 5 are taken into account then, but predominance is given to the purpose and use of the objects, since their context is not that of a museum where other items may take their place and fulfil the same purpose in the event that the original objects are judged to be unstable for display. Similar dilemmas have faced conservation professionals in other contexts, for example in the case of the Laetoli footprints (Agnew and Demas, *The Footprints at Laetoli* 1995) (Agnew and Demas, *The Laetoli Trackway* 1995) – where a means had to be found of preserving the footprints of early man in a layer of hardened volcanic debris whilst simultaneously allowing them to be analysed for their great scientific and historical value – and closer to home, at the National Trust's Calke Abbey (e-mail correspondence with N.

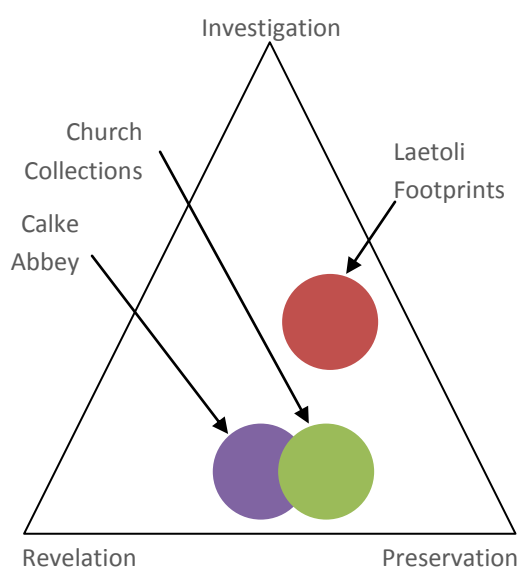


FIGURE 6: THE AIMS OF COLLECTION CARE IN VARIOUS CASE STUDIES

Jackson, Assistant House Manager at Calke Abbey, Derbyshire), where a decision to preserve the property's contents in a perpetual state of wear in order to 'tell the story' of the decline of the country house in England during the early 20th century gives a particular bias to any conservation decisions from even before a conservation assessment is undertaken.

Having established the consideration due to collection purpose, context and condition we must next seek to examine the purpose of *conservation* in relation to the considerations in Table 5. Caple (2000) relates the purpose of conservation as another three-way compromise, this time between the extremes of Revelation, Investigation and Preservation (RIP). Whilst the outcome of the compromise over the Laetoli footprints may be positioned between Investigation and Preservation on account of the need to balance facilitation of analysis of such a significant discovery with the duty of care due to an item of cultural

property (Figure 6), the case at Calke Abbey would be quite different, with the purpose of conservation placed somewhere between Revelation and Preservation (Figure 6), since the context of the property is such that the overriding goal is to preserve the collection ‘as is’ in order to reveal the ‘truth’ of deterioration. As defined above, the purpose of conservation within the context of church collections is arguably to facilitate preservation of objects, in context, for the purpose of the communication of intangible information and enlightenment. As such, it is argued that collection care within churches should occupy an area between Preservation and Revelation, with some weighting towards Preservation, since the latter cannot arguably be achieved without the former (Figure 6).

In our investigation into how to approach the definition of scope from a conservation perspective then, we have learned that the intended use of an object, its context and condition should be balanced, and a compromise reached in order to assess – as objectively as possible – what relative priority should be assigned to the objects in a collection, within the constraints identified earlier in the chapter. We have also attempted to define the purpose of conservation within the church context, since this will help us to understand how the aims of the conservation profession ally with those of the other stakeholders, and identify the middle ground where a mutually suitable definition of scope lies.

THE USERS’ APPROACH

Though we have primarily focused on the ‘user’ as operative of collection care within the CofE context (i.e. churchwardens, volunteers etc.) for the purpose of discussing stakeholder perspectives on the development of a scope of work we must additionally consider other types of collection ‘user’; the congregant and church visitor. These three groups arguably represent the proportionally greatest section of stakeholder opinion, and are also those who perhaps interact with church collections most frequently, and most closely (though the Conservator interacts with an object at an in-depth level in interventive treatment they do not arguably develop the same ‘closeness’ with it as its owner, custodian or users). On account of this, it is from the users’ perspective that we may learn most about the ‘value’ of church collections (Table 5, item 4).

As has already been discussed, the term ‘value’ when used to refer to items of cultural property is not necessarily synonymous with fiscal worth. Indeed, making judgements regarding any conservation process involving an object or collection on the grounds of financial value is specifically prohibited under professional codes of ethics (ECCO 2002, Article 7). Instead, Caple (2000) identifies three classifications of object value; as an historical, aesthetic, or informative activity. Like many objects, those in church collections arguably ‘fit’ into all three value classifications. The eighteenth century pews at All Saints Church, Gainsborough for example – which were originally of the enclosed box type and were cut down when fashions in worship changed during the nineteenth century – are of historical (telling the story of development in the practice of worship in England), aesthetic (as extant examples of eighteenth century workmanship) and working (as pews still in regular use to this day) value. As was the case in the Conservator’s approach, each of these values should be considered and their relative merits weighed in decision-making processes, including in the inclusion and prioritisation of objects in definitions of scope. The windows by Burne-Jones at St Paul’s, Morton for example may be considered more valuable on their aesthetic rather than their ‘working’ merits for example, whereas the carpet by William Morris at the same church may be equally valuable from all three classifications, thus earning it a higher priority rating. As we have concluded before, it is not possible to assess historical and aesthetic values within the scope of this research, since these only become apparent via interaction at an object level. It is possible however to generally discuss the concept of value as ‘working’ objects and how this may affect our approach to defining scope.

Cultural property is the substance of the concept of cultural heritage – the two considered together define us via tangible and intangible evidence (UNESCO 2008). This differentiation between the tangible and intangible may be discerned in the value and utilisation of church collections by the user stakeholders. A church object may have a tangible use in the practice of worship, as well as in the field of cultural tourism and thus would fall within Oddy’s (1996) definition of the ‘living object’ (that which still performs its intended function). For example, an organ may be played during services for the singing of hymns, but may also be used to play secular

music during concerts for entertainment purposes. Since entertainment and maximised consumption of cultural heritage are now key themes in UK museum policy (Appleton 2006), and churches are moving further into the realm of serving visitors on an equal footing to congregants (Churches Tourism Association 2008), the potential tangible uses and values of church collections by and to both types of user stakeholder should be considered when approaching scope.



FIGURE 8: STONE MONUMENTS AT ST PETER'S CHURCH, AUBOURN (PHOTOGRAPH BY THE AUTHOR)



FIGURE 9: LEDGERSTONES AT ST PETER'S CHURCH, AUBOURN (PHOTOGRAPH BY THE AUTHOR)

The level and/or frequency of tangible use should also be considered in defining or prioritising scope, perhaps even on a higher priority footing than object condition since the latter would almost certainly be worsened by an increase in the former, (Caple, *Conservation Skills: Judgement, Method and Decision Making* 2000). This, of course depends to a certain extent on the composition and existing condition of the object, as discussed in the previous section, however even objects of similar composition may be prioritised differently depending on the degree to which they are used. For example, the stone monuments mounted on the walls at St Peter's church Aubourn (Figure 8) might be given a lower priority rating than the ledgerstones lining the nave floor (Figure 9). Both objects are arguably on approximately the same footing in terms of historic or aesthetic value (as objects with archival value to genealogists, and a certain aesthetic interest in terms of the skill of the craftsperson for example), but whereas the hanging monuments are subject only to environmental wear and tear, the ledgerstones are also 'used' by congregants and visitors to the church through the passing of feet over them, and so are at a greater risk of damage or deterioration which would eventually deplete their other values.

The intangible value and uses relating to church collections are by definition hidden and interpretive, though they are no less important – perhaps even more so – for being so than their tangible counterparts. The intangible value of church collections is primarily

as objects of belief. As such, there are certain limitations and ethical questions to be answered when considering

a conservation process which may place constraints on scope and give a different emphasis to the ‘RIP’ decision-making triangle (Figure 6). Should a polychrome icon be over-painted to give it an ‘as new’ appearance and make it ‘fit’ for tangible use, or left with a patina of age for example? Should a non-believer or member of another religious denomination be permitted to carry out conservation work on an object of belief? Would their lack of adherence to the faith mean that they could never truly appreciate the object enough to do its ‘true’ meaning justice in their work, and would their very interaction with the object sully it in some way through their non-belief in its value and significance? (Thomas and Greenwood 2006) All of these questions and more, along with the stipulation in ethical guidelines that the “spiritual significance” of the object be respected by the Conservator at all times (ECCO 2002, Article 5) should be taken into account when making any decisions about conservation processes (including scope of work) in relation to objects of belief, particularly when the objects are ‘living’ religious artefacts which are still used and valued for their spiritual associations (Oddy 1996), and not museum objects which have been removed from their spiritual context and are used and valued for potentially different reasons.

Of course, we must not make the assumption that all religions place the same level of emphasis on the spiritual use and value of their objects over and above their historical and aesthetic values. Whilst ‘users’ in the Greek Orthodox faith were found by Argyropoulou (2003) to consider it important for Conservators to be of the Orthodox faith for example, CofE ‘users’, accepting of the role of secularism in making use of and valuing the tangible evidence of English Christianity (Churches Tourism Association 2008), arguably take a more balanced view of the relative values of church collections, and the conservation of them (Thomas and Greenwood 2006). This leads to a more open decision-making process, and introduces fewer constraints into the process of defining a scope of work for collection care.

Nevertheless, both tangible and intangible values and ethics (Table 5, items 4 and 5) surrounding the utilisation of church collections by the user stakeholder should also be taken into account when defining scope, and the scope adjusted in order to represent the best compromise between stakeholder perspectives.

THE ORGANISATION’S APPROACH

Though we have already discussed the consumption of church collections by church users, we should also consider their use at an organisational level, by the CofE. The act of collecting cultural property is usually associated with some underlying motivation. The collections amassed by the eighteenth century during their ‘Grand Tours’ of Europe for example were more than an ostentatious display of wealth, they were also tangible evidence of that intangible, but much sought-after Enlightenment trait; good taste (Pearce and Arnold 2000). As we have already seen, church objects have a very tangible use within the physical practice of worship, but they have also been commissioned, accumulated and preserved by the CofE over a period of centuries for another purpose, which is expressed in the aims and jurisdiction governing the care of churches:

“Any person or body carrying out functions of care and conservation under this Measure or under any other enactment or rule of law relating to churches shall have due regard to the role of a church as a local centre of worship and mission” (General Synod of the Church of England 1991).

“[Churchcare’s] aim is to help you make the most of your own building as a place to worship God and a springboard for mission to the community” (Cathedral and Church Buildings Division).

From the perspective of the organisation then, church collections serve the CofE in its aim of facilitating worship and mission to the community. They are ‘the real thing’; a ‘true’ physical manifestation of religious belief, collected and preserved for the purpose of presenting and perpetuating the values of Christianity amongst the target audience in the present, through reference to the past (Caple, Conservation Skills: Judgement, Method and Decision Making 2000). Revealing this organisational purpose defines the “features which need to be retained or emphasized in the conservation process” (Caple, Conservation Skills: Judgement, Method and Decision Making 2000, 17), or in our context, defines the place of the object within the scope of the collection care system.

We have already touched on this in Chapter Two: Assessing Needs, but the organisational context of church collections also places certain constraints on the scope of collection care, in terms of existing systems and policies which cannot be challenged. The structure of responsibility for the care of churches, the legal governances regarding the CofE's priorities for the care of objects (e.g. the Care of Churches and Ecclesiastical Jurisdiction Measure 1991), and the existing statutory provisions for church care (e.g. the Quinquennial Inspection) for example, must all be respected and considered when a definition of scope is approached. For instance, including the fabric of a church building within the scope of work may be counter-productive since it is already covered by the Quinquennial Inspection, and therefore to do so would be a waste of the time and financial resources already found to be constraining church collection care.

PRECEDENTS

In this section we will examine existing collection care systems from within the UK heritage sector which are comparable with the church context in order to investigate how the prioritisation of collections (i.e. inclusion or exclusion of objects from a scope of work) is managed in other organisations.

We have already seen in Chapter One: Assessing Sufficiency how a church may be likened to a museum, under current definitions. In examining approaches to the scope of collection care by heritage professionals such as Keene however, we have also uncovered differences between churches and museums which affect the way in which conservation practices can be applied to church collections. The proportion of the collection in storage in a museum may be relatively high for example (Museums Association 2011), whereas church collections are predominantly on display, with only items of high financial value (e.g. silver plate) stored in a safe. Similarly, there are other operational differences, such as the lack of stable environmental conditions in most churches and the display of objects *in situ* rather than with interpretational panels which separate the church from the museum. Indeed, in these senses the church context appears more akin to a National Trust property or other similar attraction, and so it is perhaps to the National Trust that we should turn for our collection care precedents.

Belton House, a National Trust stately home in Lincolnshire with which the author is familiar in a conservation context is a well-established property, with a varied collection both in terms of materials, age and 'value' of objects. The property shares several key similarities with parish churches: the building is a part of the collection; it presently has no conservation-grade environmental control system; and the organisational structure is

stratified with the governing organisation at the topmost level, staff and volunteers below, and the greatest proportion of stakeholders at the bottom of the hierarchy being occupied by visitors (Figure 10).



FIGURE 10: THE ORGANISATIONAL STRUCTURE OF CHURCHES IN COMPARISON TO THE NATIONAL TRUST

The decision-making process to prioritise the collection for conservation work at Belton takes a collaborative approach, taking the organisational, operational (staff and volunteers) and visitor uses and values of the collection into account, as well as the context and condition of the objects (e-mail correspondence with C. Granger, House Steward at Belton House, Lincolnshire). This generic approach is also taken at National Trust properties which are responsible for the care of a church, such as Clumber Park (e-mail correspondence with C.

Jones, Chapel and Collections Officer at Clumber Park, Nottinghamshire) and Calke Abbey (e-mail correspondence with N. Jackson, Assistant House Manager at Calke Abbey, Derbyshire), and is in-line with the Trust's 'Triple Bottom Line' (TBL) mechanism for decision-making, which focuses decision-making on the

achievement of three key objectives: people, conservation and finance (Lithgow 2011). These can be roughly aligned with the three key stakeholders who we have found to be at the heart of church care throughout this investigation: users, conservation and the organisation.

Furthermore, responsibility for decision-making in the Trust has recently devolved from the relevant Regional Office (or ‘Hub’) to individual properties, meaning that properties act within National Trust policies and procedures (for example as set out in the National Trust’s *Manual of Housekeeping*), but have been empowered to do so autonomously, at the operational level (with relevant support from the Regional Conservator and Curator as necessary or required) (Lithgow 2011). This has the effect of stream-lining the decision-making process by utilising the unique knowledge of the property held by staff and volunteers. If applied to the church context, this approach has the potential benefit of utilising the potential constraints of limited time, cost and user skill resources to the benefit (rather than detriment) of the church, and by extension the collection. For example, if given an appropriate grounding via instruction or tuition in the principles of conservation, the limitations of a layperson end-user’s skill level need not cap the effectiveness or uptake of the proposed system (by inappropriate usage or a feeling of inadequacy to the task for example). Instead the end-user becomes uniquely placed and appropriately supported to be empowered to care for their own collections in such a way as may (A) be deemed sufficient within the criteria defined as such in Chapter One, (B) fulfil the needs identified in Chapter Two, and (C) benefit from an appropriately defined scope.

The collaborative approach used at the operational (property) level may also be identified within the National Trust at an organisational level, where the TBL mechanism is also used in the Collections Conservation Prioritisation (CCP) approach to conservation decision-making (source: personal communication). Each stage of the process for determining object priority and scope of work at this level is described below, with reference to what has been determined throughout this chapter.

- 1) Objects are assigned a condition code based on condition, stability and treatment priority. This may be likened to our definition of the ‘Conservator’s approach’.
- 2) The priorities are assessed by the property staff, regional Conservator and area curator to generate a plan of works for the next five to ten years, thus making the most effective use of time and cost resources.
- 3) Objects are scored on the additional value they add to the property (for example via engagement opportunities, enhancement of context, potential for exhibition and loans and so on) and ultimately assigned a percentage score based on the relative worth of each criteria, in conjunction with the condition code identified earlier. This stage of the process places the objects in context, and takes their uses and values from the perspective of the organisation and visitor into account.

The percentage scores arrived at in the final stage of the process are a quantitative representation of the otherwise qualitative and potentially arbitrary data which is produced by investigating and evaluating each of the stakeholder perspectives discussed in this chapter. This quantitative data, above all else, allows the decision-making process at an object or collection level to be justifiable and accountable at an organisational level, as well as sufficient at an operational level. In other words, if applied in the church context a collaborative system of definition and prioritisation of scope such as this would potentially meet the needs of each stakeholder, as well as the objects.

CONCLUSIONS

This chapter sought to investigate the definition of a scope of work for the proposed church collection care system, and make recommendations for how such a definition might be approached. The concept of scope was explored in the context of this research, as were the reasons for undertaking the definition process. Approaches to, and perspectives on the definition of scope from the point of view of each of the previously identified stakeholders were then discussed, with examples of how they might, or might not be operationally sound.

Finally, precedents for the definition of scope from within a UK heritage sector institution with a similar context to that of churches were investigated in order to offer some suggestions for ways in which the creation of a scope of work pertinent to churches might be approached.

The conclusions drawn are threefold. Firstly, it is clear that a final, working definition of the scope of work for the proposed collection care system is not achievable within the scope of this research, constrained as it has been to examining the situation from a generic point of view with the support of a small number of primary case studies, rather than with direct reference to a comprehensive set of primary case studies. Indeed, since the churchwarden survey undertaken indicated that advice specific to individual church collections was a user requirement (Figure 4), it may actually be that a generic definition of scope is not conducive to fulfilling the needs identified in Chapter Two at all. Alternatively of course, a church-specific approach to scope involving professional input may be no more practical within the identified resource constraints. It is therefore suggested that appropriate pilot studies – including further consultation with churchwardens to more comprehensively understand their needs and constraints within the context of the other stakeholders – are undertaken in the future to test the hypotheses herein, and to produce a definitive scope of work if it is deemed appropriate or practicable to do so.

Secondly the sheer array of different, and sometimes conflicting perspectives on the priorities which should be used to define scope (for example object condition, value, tangible use, intangible use and so on) make it clear that some formalised process of collating and prioritising each input is necessary. It is not enough to define for example that only ‘historic’ or ‘old’ objects be included within the scope, since we cannot justifiably define the concept of ‘old’, and in any case where should the age line be drawn, for even modern objects such as the carrier bags in the collection at the V&A will ultimately become ‘old’ and inherit the value which that brings. Any collection care system should aim to be sustainable into the future⁴, and so age – though perhaps being precedential in decision-making regarding iconographic religious artefacts in past practice (Thomas and Greenwood 2006) – is not necessarily an appropriate, or sustainable means of defining scope, particularly as objects of belief have meaning and value to modern worshippers, regardless of their age (Caple 2000). Similarly, it is also not enough to define scope based on what is not covered in other provisions, since this would almost certainly lead to the kind of confusion about where to turn for collection care information for a particular object which was highlighted as insufficient in Chapter One, and would thus squander the time and cost resources identified as being at a premium in Chapters Two and Three. A bespoke system of prioritisation, as Keene (2002) suggested should be developed in order to properly address all stakeholder perspectives, for the good of all concerned. As we have seen, precedents for this type of collaborative approach have been found within the National Trust’s TBL and CCP approaches to decision making, which aim to create a “‘win win win’ way of doing work that maximizes the benefit for each factor, not for one factor at the expense of others” (Lithgow 2011, 129). A similar approach can also be identified in other isolated cases of heritage management (Dollery 1994), and surely exist throughout the heritage sector.

Thirdly, the question of *who* should define the scope of work should be addressed. It has been found here that a collaborative approach between relevant parties representing the various stakeholders is arguably the most effective approach, and that devolution to an operational level can also be an effective way of making the best use of available resources. In this latter case, it is suggested that the formulation and adoption at an organisational level of a collection policy – one which encompasses and prioritises the perspectives of all stakeholders, is contextually applicable to each and offers empowering guidance to operators on the necessary considerations for defining scope within their own collection (as has recently become the case in National Trust

⁴ For a definition of sustainability we turn to the United Nations’ Brundtland Commission 1987 report on the subject (The Brundtland Commission of the United Nations 1987), which states that “Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs”. In other words, no action should be taken which may compromise or undermine future decisions, including excluding items from a scope of work on account of concepts which may change in the future.

properties) – should be considered. Certainly, this is the approach recommended to museums in heritage management texts (Nicks 1999), and supported by standards documents such as *SPECTRUM* and *Benchmarks*.

The theme running through each of these conclusions then is that though certain generic suppositions may be drawn at this level, it is necessary for a variety of hypotheses based on them to be empirically tested through a comprehensive set of pilot studies before any designs are drafted for the ultimately intended collection care product.

CONCLUSIONS

This study aimed to investigate the sufficiency of collection care provisions for parish churches within the Church of England (CofE) and make recommendations for what is required to improve them, in terms of the needs they should fulfil, and the scope they should cover. This was achieved by analysing the concept of collection care from the perspectives of the three key stakeholders involved in the care of church collections – CofE, churchwardens and volunteers, and the conservation profession – via a comparative analysis of current provisions and stakeholder requirements or standards, the identification of deficits and the associated needs for improvement, and an examination of means by which to achieve those needs, with reference to conservation theories and practical precedents.

In Chapter One: Assessing Sufficiency we examined whether a cross-section of the current provisions for collection care available to churches (from within and without the CofE) could be considered sufficient to the task of collection care. We began by first defining the concept of sufficiency as it applied to the three primary stakeholders, with reference to either their guiding policies and standards or firsthand research via user surveys. This generated a baseline standard of sufficiency from each perspective against which the sourced provisions could be compared in order to establish areas of deviance or deficit. It was found that the present provisions are perhaps sufficient for the purposes of the CofE, who require only that their collections are maintained in such a condition as to be fit for the Church's objective to facilitate worship and Mission. It was also discovered though that the current provisions do not fully meet the minimum defined levels of sufficiency from the perspectives of either churchwardens or the conservation profession. Churchwardens reported in the survey conducted during May 2011 for example that they were not making use of many of the provisions available, indicating that those provisions could not possibly be directly facilitating the sufficient care of church collections. The churchwardens surveyed also highlighted a common requirement for collection care provisions to be easy to use, which it was felt was not provided by the sheer range of provisions available, and the fragmentary information provided by each. From the point of view of the conservation profession, each provision available was compared with the standards governing collection care within the heritage sector (*SPECTRUM* and *Benchmarks in Collection Care for Museums Archives and Libraries*). The results of this comparison indicated that though some advice to an adequate standard was being provided there were nevertheless large areas of non-compliance with heritage standards, thus indicating a level of insufficiency which required addressing.

The indication in Chapter One that areas of deficit existed within church care led, in Chapter Two: Assessing Needs to the completion of a formal Needs Assessment, based on the theories and models of Kaufman (1979) and Shafloot (2010). The heritage standards used as a point of reference in Chapter One were extrapolated to provide individual benchmarks against which the collated evidence of existing practice, taken from examination of the current provisions were directly compared. The 'gaps' between the current provisions and heritage standards were identified as the needs – or objectives – which the proposed system should aim to meet. The survey inputs from churchwardens were also considered in greater detail and analysed using Shafloot's 'Needs Chain Model' in order to identify the explicit and implicit needs of the end-user and organisation stakeholders. Having been identified, the collective needs were then prioritised on the grounds of a compromise between their relative 'values' if implemented or ignored, as recommended by Kaufman. The conclusion that a system of condition monitoring should be considered the foremost priority was based on its representation of the extremes of both of these values. For example, by providing ongoing information on the collection a framework for condition monitoring would *add* value by informing future decisions, and avert the *decline* of the collection's value by forestalling the risks caused by failing to monitor its condition. Though other of the needs identified were considered to be outside of the scope of this research on account of requiring research at an individual collection level, they nevertheless represent a set of benchmarks which can be used in the future for measuring the suitability for purpose of any collection care system implemented.

In Chapter Three: Defining Scope we aimed to address the concept of the scope of work which a church collection care system should cover, and what the constraints on it were. Scope was first defined as the "who, where, how and what" of change (Brown 1992, 27) and contextualised in terms of this project. The reasons for

determining scope in a project were then discussed, related to the stakeholder needs identified in Chapter Two and identified primarily as being concerned with ‘Clarity, Parity and Utility’. Having concluded that a working definition of scope is not possible at a generic level due to the idiosyncrasies of individual collections attention was instead given to considering *how* a definition of scope should be approached. Here, each stakeholder’s values and demands in relation to church collections were considered to inform an understanding of how objects should be prioritised to create a scope of work. The nature and uses of church objects as tangible and intangible entities, considerations and decision-making processes within the conservation profession and the constraints placed on collection care by organisational, ethical and resource restrictions were examined to offer recommendations for how prioritisation may be carried out. Practical precedents for prioritisation and scope definition (such as the National Trust’s ‘Triple Bottom Line’ (TBL) and ‘Collections Conservation Prioritisation’ (CCP) approaches), and the relative merits of some examples of how these subjects might be approached in churches were explored. It was concluded that a collaborative, “win win win” (Lithgow 2011, 129) approach to decision-making and scope definition is the most appropriate course of action. This approach takes into account the demands and values of each stakeholder, the requirements of the objects and the relevant operational constraints to ensure that all perspectives are considered in all decisions made, resulting in a fair compromise, and a sustainable outcome. However, it was also recommended that some central point of reference which formalises this compromise (such as the National Trust’s TBL tool⁵ or a collection care/management policy) and further research, including experimental research are required to facilitate an operational definition of scope which is fit for purpose.

Ultimately then, having explored the provision of collection care to Church of England parish churches, with reference to primary case studies from within the Diocese of Lincoln we may make the following conclusions:

- 1) The current provisions for collection care available to CofE parish churches are broadly sufficient for the needs of the CofE in relation to its collections as might be expected, but are not so for either the requirements of collection care operatives or conservation/heritage standards.
- 2) To improve the provision of collection care to churches the following recommendations are made:
 - a) To properly care for church collections in line with professional heritage standards and codes of conduct any systems implemented should adhere to the standards of practice laid out in the *SPECTRUM* and *Benchmarks in Collection Care for Museums Libraries and Archives* documents.
 - b) To make the best possible use of resources and inform further decision-making the highest priority implementation should be a framework for object documentation and condition monitoring.
 - c) Further plans and systems as identified via the assessment of need conducted in Chapter Two – including disaster preparedness, IPM, environmental monitoring, a programme of cleaning and preventive conservation and guidance on safe handling – should be considered, designed and implemented in the context of the information made available via the documentation framework recommended above.
 - d) The implicit and explicit requirements of the intended collection care operatives (i.e. churchwardens and other volunteers) should be given due consideration when designing and implementing any of the collection care procedures above. This broadly means valuing, and where possible maximising the potential inherent in the constraints of the users’ time, skill and organisational resources (see Figure 4 and Table 3).
 - e) A tool or policy to aid in the definition of a scope of work and other decision-making processes should be designed and implemented in order that all such decisions are comprehensive (in terms of representing all stakeholder concerns), equitable, accountable and sustainable for the benefit of the objects, their users, and the organisation which has the custodianship of them.
 - f) Further research, pilot studies and empirical testing of experimental designs are required in order to implement any practical solutions. To ensure fitness for purpose, take-up and by extension sufficiency

⁵ A facsimile of this tool may be found in Lithgow, 2011: 130.

(since we have already seen that lack of use of a provision leads directly to insufficiency, regardless of how sufficient the system is in other areas) specific attention should be given to exploring further the operational needs of churchwardens and volunteers, and to gaining the support of the CofE, since it is they who are ultimately responsible for the care of the rich cultural heritage found in our churches.

APPENDIX I: CHURCHWARDEN SURVEY

The following survey was distributed electronically amongst churchwardens from the Diocese of Lincoln for whom an e-mail address was available during June 2011, in order to glean information against which to assess the level of collection care within the parish church, and to inform an assessment of need from the perspective of church care operatives.

The survey was devised with reference to a lecture entitled 'Research Methods in Conservation' by Dr J. Cheshire (University of Lincoln, MA Conservation of Historic Objects students, 20 January 2011). Since the survey was primarily a data gathering, rather than opinion-gathering tool potential bias was not considered to be a high level risk. Nevertheless, the questions were worded so as to avoid this where relevant, and anonymity was assured to respondents in order to both meet ethical research standards and not prejudice the results in any way.

Thank-you for offering to take part in this short survey, which will form part of the research project in fulfilment of my MA in the Conservation of Historic Objects.

The aim of this survey is to assess how the historic objects belonging to parish churches in Lincolnshire are cared for, and whether there is a niche for a system to aid churchwardens in doing so. My ongoing research will then aim to devise a collection monitoring system for use by churchwardens and other volunteers. Your involvement via this survey is therefore invaluable to my research, which I hope to present to the Lincoln diocese as a viable pilot system on its completion.

Your responses may be collated and used collectively in my research, but all individual responses are private, and anonymity will be assured at all times in all data usage.

Leah Warriner-Wood (University of Lincoln).

1) Which church(es) do you represent?

2) Does your church currently have a system for monitoring the condition of its historical objects?

PLEASE NOTE: systems which relate to the fabric of the church (such as the Quinquennial Inspection) or which record objects without recording their condition (such as the Church Property Record) should not be taken into account.

☐ Yes

☐ No

If Yes, please briefly describe the system (e.g. Who uses the system? How often is it used? How are your findings recorded?)

3) Does your church currently have a system for cleaning and/or maintaining its historical objects?

☐ Yes

☐ No

If yes, please briefly describe the system (e.g. how often is it carried out? Is there a set procedure? Are any records kept?)

4) Does your church currently have any environmental (e.g. temperature, relative humidity) or pest (insect or mammal) monitoring systems?

- ☐ Yes, environmental monitoring only
☐ Yes, pest monitoring only
☐ Yes, both
☐ No, neither

If you answered yes to any of the options above, please briefly describe the system (e.g. how is it carried out? How are your findings recorded?)

5) Do you feel that a system for monitoring the condition of your church's historical objects and giving advice on monitoring and maintaining the collection would be a useful tool for churchwardens and other volunteers?

- ☐ Yes
☐ No

If No, please explain why

6) If a system such as the one mentioned in question 5 were to be introduced, what would your key requirements of it be?

Some examples may include: ease of use, format (e.g. paper or computer), coverage of information, advice given, and any other comments or suggestions you may have.

7) Do you use, or have you ever used the following sources of advice for caring for churches?

	Use it regularly	Use it irregularly	Do not use it	Have not heard of it
CofE Churchcare website	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diocese website	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diocese Historic Churches office	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Society for the Protection of Ancient Buildings (SPAB)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Faith in Maintenance	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
English Heritage	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
NADFAS	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The Conservation Register	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other (please specify)				

8) How useful have you found the following sources?

	Not useful at all	Quite useful	Very useful	I have not used this source
CofE Churchcare website	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diocese website	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diocese Historic Churches office	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Society for the Protection of Ancient Buildings (SPAB)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Faith in Maintenance	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
English Heritage	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
NADFAS	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The Conservation Register	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other (please specify)				

APPENDIX II: CHURCHWARDEN SURVEY RESULTS

Question Two:

Does your church currently have a system for monitoring the condition of its historical objects?

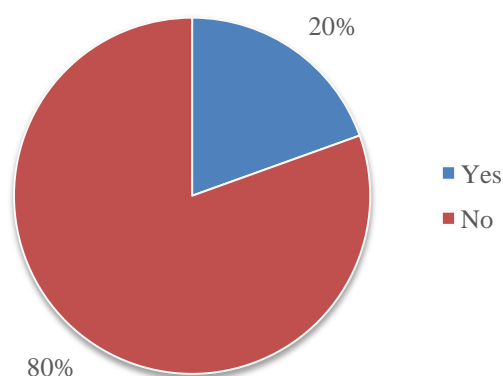


FIGURE 11: CHART ILLUSTRATING THE RESPONSES TO SURVEY QUESTION TWO: DOES YOUR CHURCH CURRENTLY HAVE A SYSTEM FOR MONITORING THE CONDITION OF ITS HISTORICAL OBJECTS?

Comments:

Wardens' Checks with specialist support - e.g. when clock and organ receive periodic service. Findings are logged in a book and/or raised at PCC meetings (Minuted) for information/action.

The organ and clock tower are on annual service agreements with the suppliers. There are no other specific systems though. The bells are checked regularly by the bell tower captain who is an engineer.

Churchwarden inspects condition of historical objects (plate/stained glass/brass work/medieval screen/monuments etc) weekly or more often. Any deterioration would be noted and appropriate action taken if finances permit (e.g. Screen cleaned and repaired and re-gilded 2007; medieval glass panel in vestry in need of restoration but finance not currently available).

Quinquennial inspection. Reviewed every PCC meeting and progress minuted.

But please note we do have a Terrier which records all new objects and their condition at that point.

We keep the reports of the condition of the Church and its contents in the Terrier book and have records in the PCC minutes.

However, an informal system of daily inspections does exist.

All objects in the church are recorded in the Terrier which is updated before each annual meeting. The condition of the object would be recorded if it was deteriorating in any way.

All objects are listed in an inventory which is updated before each Annual General Meeting and reported on at the meeting. A member of the Parochial Church Council (PCC) is responsible for the upkeep of the fabric.

Photographs are taken of important objects.

The church has very few 'historical objects' but the ones we have are used frequently, (chalice, pattern, plate etc.) and are therefore regularly checked for their condition.

I was assistant curator, then fundraiser, in the 1990s at Dulwich Picture Gallery, London. The system of inspection and monitoring at St. Andrew's is, therefore, me! So, entirely informal.

Automated sensor for altar painting.

Everything is checked annually; Smart Water is used on all 'portable items', and any findings are reported to the next VCC meeting and action is decided.

Fairly informal-usually linked to when Inventory is undertaken, Churchyard surveyed and Spring clean.

We have taken photos of many of the objects and retain this in my inventory.

We are constantly reviewing the condition of all objects within the stewardship and care of the Churchwardens, aside from the fabric. In the recent past we have used the Conservation and Preservation Department at the University of Lincoln to ensure some of these objects are retained in the best possible condition, whilst at the same time affording valuable experience to the final year students and those doing their MA.

We have an inventory of object and we present the list each year to the APCM and comment on any perceived changes.

Question Three:

Does your church currently have a system for cleaning and/or maintaining its historical objects?

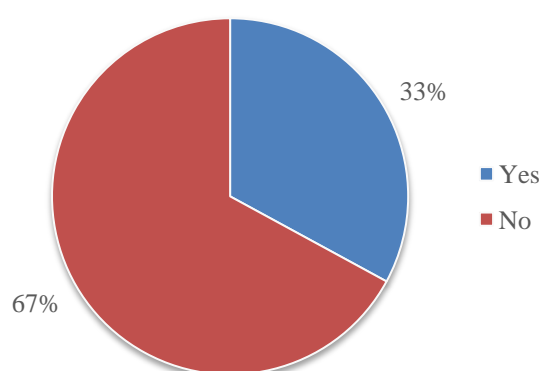


FIGURE 12: CHART ILLUSTRATING THE RESPONSES TO SURVEY QUESTION THREE: DOES YOUR CHURCH CURRENTLY HAVE A SYSTEM FOR CLEANING AND/OR MAINTAINING ITS HISTORICAL OBJECTS?

Comments:

Furniture is dusted every week and brass plaques are also cleaned weekly. There is no set procedure or records kept.

Monthly checks or annual cleaning - e.g. bell chamber brush cleaned in May. Old documents (eg bibles) periodically examined. SPAB calendar useful.

Manual cleaning internally on a weekly basis but we also undertake an annual 'spring clean'. Externally the gravestones and the rest of the graveyard is inspected regularly and repaired. Gutters and other external items are cared for by a church care team.

Fairly ad-hoc arrangements from a couple of members for cleaning the brasses.

Brass work cleaned regularly other objects on an as required basis. Major projects (e.g. screen restoration) recorded in Church logbook and inventory.

[None,] other than the members who clean and polish.

Brasses and silver are cleaned monthly, wood dusted and polished monthly; windows are not cleaned as such, but may be dusted occasionally to clear cobwebs. Bells are not maintained. Inspections are made for insurance assessment purposes.

"System" too formal. We have an annual Spring clean. We are familiar with all our objects and restore if necessary.

Not too sure how you define historical objects.

Annual spring clean, and regular weekly church cleaning.

a vergier is employed and some of this work comes under his responsibilities.

I do what is required in care of silverware. There are few other objects of history.

The silver and brass are cleaned when necessary. No set procedure and no records kept.

As necessary. No set procedure. No formal records kept as we are a small church with only a few artefacts.

Cleaning and polishing.

We have general guidance following and extensive clean 2 years ago following an incident which resulted in a thorough clean from roof to floor.

They are cleaned by the Churchwardens and members of the congregation when needed.

The brasses are cleaned during church cleaning and the small amount of plate we own is cleaned after each use.

General cleaning once a week. Silverware as required. Brass etc once a quarter. Vestments etc as required. Clock -annual contract plus Parish Clock Keeper.

Very informal. Three members of congregation clean objects when they think it necessary. No records are kept. Annually at the Spring clean. Reported to the person in charge of the fabric report.

PCC members volunteer to clean church weekly during the summer months and when necessary the rest of the year. no records are kept.

On a regular basis as stated in 2 above, Other items such as altar 'ornaments' are cleaned each week. No record is kept in view of regularity of action.

See above. Informal. We have a designated, acid-free bristle, brush for dusting the brasses. No records kept. We don't have many objects of great value. The Communion set is locked in the safe unless needed to a service. Other items are cleaned when there is a service.

No set procedures, just routine cleaning.

We have six monthly inspections and all work is carried as necessary. No real records are maintained except the standard of the objects themselves.

Regular cleaning rota, bi-annual deep clean.

We don't attempt to clean any of our historically important objects without consulting with the specialists in those fields (usually University Departments such as those mentioned in question 2 above. We also consult with our own Diocesan experts for advice. Recently we had a visit from Nigel Leavey (an expert on Medieval paint) for an inspection of a piece of early Tudor timber (a remnant of the original Rood Loft) which we needed to identify whether it had been highly decorated and he confirmed this for us. He also advised that in order to have the piece restored to its original painted finish would be extremely hazardous because of the woodworm damage.

Volunteers clean much of the church fabric and those objects which are free standing and require maintenance. This is supervised by the church wardens. The biggest problem is humidity cold and damp.

Informal. We have a designated, acid-free bristle, brush for dusting the brasses. No records kept.

Question Four:

Does your church currently have any environmental (e.g. temperature, relative humidity) or pest (insect or mammal) monitoring systems?

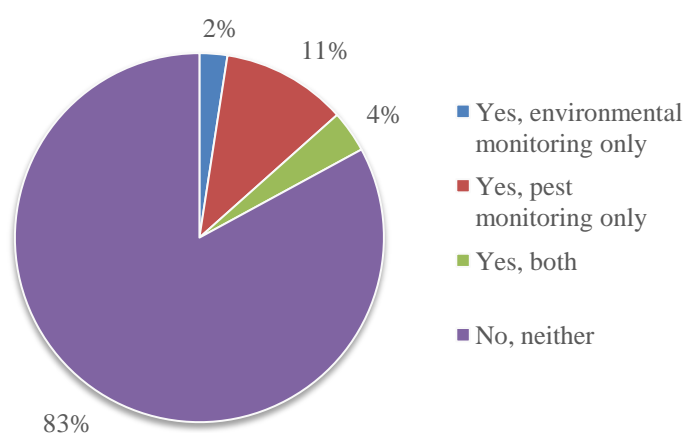


FIGURE 13: CHART ILLUSTRATING THE RESPONSES TO SURVEY QUESTION FOUR: DOES YOUR CHURCH CURRENTLY HAVE ANY ENVIRONMENTAL (E.G. TEMPERATURE, RELATIVE HUMIDITY) OR PEST (INSECT OR MAMMAL) MONITORING SYSTEMS?

Comments:

Regular visual checks for woodworm infestation and bat roosts.

Full environmental monitoring to take place in 2011 / 2012, To look at drain, percolation test hole, plasterwork, internal stonework, long term maintenance, monitoring etc cost £60,000 +.

However, our bats are monitored by Natural England.

Human examination - the Wardens and Cleaner monitor the fabric of the building; the Wardens and Grass cutter monitor the environs (recent works include efforts to de-clag Churchyard yew trees of elder and ivy; moles are also periodically attended to by a mole man).

I do this each Spring time looking for evidence of burrowing insect life. We have no bats. Temperature is monitored by means of an electronic system to the CH system.

Mouse traps.

Mouse traps in various locations. We also have bats and bees in the structure.

Not a system as such but if it is damp we turn on a dehumidifier. If too cold we turn on a heater. If woodworm spotted we treat it. No records kept.

Pest monitoring is in the area of the organ only, and is a sonic system.

Temperature controls connected to the central heating system.

The church warden and cleaners regularly check for any infestations.

Visual only. Environmental monitoring for reredos painting recommended by De Montfort University Fine Arts Faculty regrettably not practical.

We are presently in the process of arranging for the contractor responsible for the containment and eradication of wood-boring insects to identify some recent evidence of activity in parts of the Church (this is under our contracted agreement and within the life-time of their guarantee work carried out some eight or nine years ago). We ensure good ventilation throughout the Church all year round, and are aware of the potential for acid activity on the surfaces of some walls within the 900 year old building and how our heating system can affect this process - this is another responsibility of the two Churchwardens.

We have three mousetraps! Findings are not recorded.

Question Five:

Do you feel that a system for monitoring the condition of your church's historical objects and giving advice on monitoring and maintaining the collection would be a useful tool for churchwardens and other volunteers?

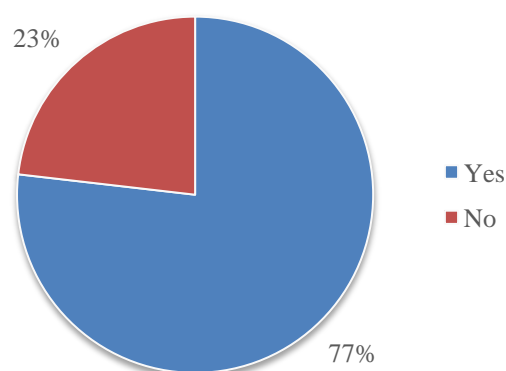


FIGURE 14: CHART ILLUSTRATING THE RESPONSES TO SURVEY QUESTION FIVE: DO YOU FEEL THAT A SYSTEM FOR MONITORING THE CONDITION OF YOUR CHURCH'S HISTORICAL OBJECTS AND GIVING ADVICE ON MONITORING AND MAINTAINING THE COLLECTION WOULD BE A USEFUL TOOL FOR CHURCHWARDENS AND OTHER VOLUNTEERS?

Comments:

[No] St Michaels is a very small Church and monitoring the condition of its historical objects is not a significant job. Although we are all suffering from doing too much with very little time in the villages!!

[No] Can only speak for Horbling - cannot see any advantage. Perhaps for larger churches or those with significant items.

[No] Current system seems to be working within funding restraints; it is accepted that some elements are at risk and do deteriorate, e.g. our external wall mounted tympanum and gravestones. Our lych-gate war memorial has had repairs, however.

[No] I am quite happy to tackle 'problems' as they arise, and it would certainly add costs to a church that is financially struggling anyway.

[No] I believe all major artefacts are covered by the Quinquennial Inspection.

[No] I don't know enough about the situation to make a decision.

[No] If we are concerned we ask our Diocesan advisor. A system would be inappropriately cumbersome and bureaucratic for our few things.

[No] If you have any quantity it would be useful but for small parish churches with only a chalice or two, patten and candlesticks it would only increase the amount of paperwork we already have to do. The monitoring is dealt with during the annual CW inventory prior to the APCM.

[Yes] it would enable us to keep check on items which are quite valuable.

[Yes] No system currently exists so any system would be of benefit.

[No] Only a few items to be looked after.

[No] Possibly.

[No] Possibly (rather than no). As a very small village we have limited resources (in terms of finance and volunteers), in addition we have little in terms of a 'collection' however we do struggle with the fabric and its effect on our few items, particularly due to the significant bat population and the damage caused by their droppings.

[No] Possibly, but our church does not own anything particularly valuable. Some silver ware and brass ware only and a very old Hatchment which would cost a great deal to clean and restore.

[No] The church is kept well maintained, is dry and is heated for services in the winter. With our small amount of historical objects we feel this is sufficient.

[No] The small number of 'historical objects' (unless you adopt a very wide definition) and the fact that some are covered by the Quinquennial Inspection (despite not being fabric) together with the variety of needs render a unified system inappropriate.

[No] There is so little.

[No] We do not have anything of great historical interest.

[No] We have no system but are well aware if objects need attention e.g. new kneelers and new frontals etc.

[No] We have very few, and they are in storage.

[No] When the objects are being cleaned or used, we look at them and if necessary repair them, or take other action. I think this 'system' is adequate for our church.

[Yes] Whilst answering yes, I would like to point out we (churchwardens) do tend to have a good look around, when we are in church, at objects and artefacts and if there is a noticeable problem then we do try to deal with it via appropriate artisans.

[Yes] YES and we have recently taken advice on a number of issues concerning our heritage as we have an on-going project for presenting our history and heritage to the community as a whole and also to involve the community in their heritage.

Question Six:

If a system such as the one mentioned in question 5 were to be introduced, what would your key requirements of it be? Some examples may include: ease of use, format (e.g. paper or computer), coverage

Comments:

1. Structured system for recording items 2. Ease of reference 3. Readily accessible - although would require some access code (e.g. password) to prevent unauthorised editing 4. Advice on optimum storage conditions 5. Easy to use - add, delete, update.

A computer based system would be ideal, preferably one which could be shared via the Cloud as both churchwardens and clergy are reasonably technologically aware.

A computer record of all objects within and without the church, with a breakdown as to when each needs attention, i.e. for cleaning, for pest infestation or for general repair due to the likelihood of wear and tear. Each listed object should have also have information on how the problem should be dealt with. Objects would be date flagged so as to indicate when a likely problem may occur. Simply by running through an inventory once a month, any maintenance issues would be brought to the attention of the caretaker along with the solution.

A) Simplicity B) Reminder to look at objects once a year: we have an annual inventory for this purpose.

Advice on maintenance. Long term planning.

Advice. Easy to use computer driven info.

Any system should be really simple to operate, be computerised, but print out-able as not all have computers. Advice on how to measure/record condition and where to find information on care of different objects.

Close and hands on assistance.

Computer based, with advice. Simplicity would be key.

Computer format preferred Professional advice available.

Computer format. Coverage. Advice.

Computerized option may be viable in the future, but current system seems to suit all concerned.

Ease and speed of use. As a churchwarden I already have to keep records on insurance, fire, lightning protection, electrical safety, gas safety, access, fees, and also ensure that the routine maintenance of the church is carried out and the log book is up to date. This is in addition to any specific work being done to the church that needs my attention. So any extra system must be quick to use.

Ease of use.

Ease of use // paper based.

Ease of use and coverage of information.

Ease of use as not all are computer literate. Free if possible - cost is an issue.

Ease of use first and foremost. Advice on what it is we need to do in order to protect the objects. A paper format would be of more use to our church as many of our PCC still do not use computers regularly.

Ease of use for both paper and computer taking into account many people involved are of an older generation and do not wish to use computers. Advice given on what work needs doing but also where to find the persons with the necessary skills.

Ease of use Internet accessibility Minimum costs/free of charge?

Ease of use, accompanying advice, not time consuming.

Ease of use, computer, does not take a lot of time, provide easily contactable help on care of objects, not be expensive.

Ease of use, low cost.

Ease of use.

Easy access for computer and record book advice on cleaning of objects and storage.

Easy to use Computer based giving suggested dates as a reminder. Emails to nominated people as reminders. What should be covered by inspection, and by what means (visual etc.)

Easy to use simple format Paper and Computer.

Easy to use with little time involved.

Expert advice is always welcome in any form.

Help in doing it.....not sure what constitutes a historical object.

I am really not sure. Every church is different and to be really honest, I am not sure a "one size fit all" format would work. But, I suppose there are common elements such as brass, silver, glass, stone and paintings. It would need to be as simple as possible - time is a BIG issue for churchwardens in small churches. A paper check list which could be administered - say annually- would be a good tool to have - since internet access is not usual in a church. However the results could be kept electronically Advice on how to deal with things like damage from pests, damp etc. would be good as would a list of "bodies" who could be contacted for advice. I would have no specific requirements as to format. More importantly would be advice of specific identification of need and care solutions.

Information about how certain items should be kept cared for and maintained. Prefer computer based systems rather than paper. Perhaps an workshop/seminar to introduce this subject matter might be useful in a number of locations across the Diocese, such as at Deanery Synod meeting.

Information on conservation of historic objects; to clean or not to clean; recommended cleaning methods; sources of advice for specific objects.

It is felt that although the above has records held on the Churchwarden's computer it is also necessary to keep paper records both in the PCC minutes and in the Terrier in the safe at the Church, this way the notes will not be lost in the future.

Maintenance advice with recommended products suitable for use by unskilled lay people in paper format to be kept in the Church. Also a record diary would be helpful.

Need to be explicit, easy to understand and use, giving time periods for testing, and perhaps possible contacts for repair, specialist cleaning etc. Having both paper and computer formats maybe useful. Church buildings per se at present do not have computers in them, so a paper copy to hand would be useful for reference.

Paper or computer format equally acceptable. Advice welcome but must be practicable and take account of the likely parlous financial position of ancient Grade 1 listed buildings with small congregations in tiny villages.

Paper Records Computer Record.

Regular reminders and expert advice available.

Simple computerised format.

Simplicity.

Something that is quick and not too time consuming.

Up to date information.

We are trying to put together the history of our church, and to have an history section for people to come in and see.

Would give some sort of control and keep those responsible in touch with what is happening to such items. The problem with such artefacts is that they are likely to be not in regular use. Out of sight, out of mind.

Would need to be simple to use with clear steps to take if monitoring shows that action is required.

Question Seven:

Do you use, or have you ever used the following sources of advice for caring for churches?

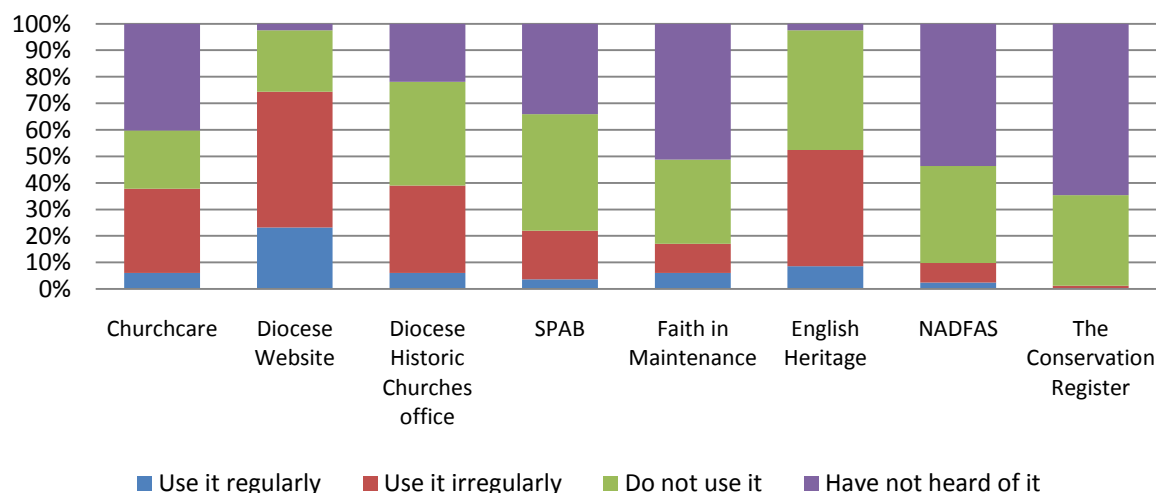


FIGURE 15: CHART ILLUSTRATING THE RESPONSES TO SURVEY QUESTION SEVEN: DO YOU USE, OR HAVE YOU EVER USED THE FOLLOWING SOURCES OF ADVICE FOR CARING FOR CHURCHES?

Comments:

We have just concluded a project in conjunction with EH to restore parts of our Saxon tower stonework that had eroded badly. This led to the realisation that an important/rare stone adornment had practically been lost over a period of the last century.

Have used information and advice from the following:- The Old Churches Trust, Diocese Advisory Council The Church Architect - Lee Holmes in Binbrook Lincs.

Internet searches as necessary, or contact with specialists (e.g. Sarah Harrison Conservation Officer at WLDC or - being followed up at the moment - a stone sarcophagus SME suggested by Beryl Lott)

Most of our problems are external rather than internal. We usually contact or architect when damage occurs with the building and we do keep a small list of local crafts people who we have needed help from in the past – e.g. window glass/ lead etc.

Our quinquennial report gives advice on how we should be caring for the fabric of our church.

The Archdeacons have always been very helpful

The Church Repair Society for the Diocese of Lincolnshire

The Diocesan Advisory Committee have been consulted many times during my years as churchwarden. Their advice and practical help, both collectively and by individual experts, has been of much use and is much appreciated.

The PCC is a member of the Church Repair Society for the Diocese of Lincoln and the church is 'in' their scheme of savings for repair work.

We have contacted the Conservation Register for help with a very large painting by Miss Elizabeth Curtois (the daughter of the Rev Curtois - also an artist with a wing dedicated to the family in the Usher Gallery in Lincoln) for the possible repair and cleaning - it has never been cleaned in over 100 years and until recently has been largely neglected.

Question Eight:

How useful have you found the following sources?

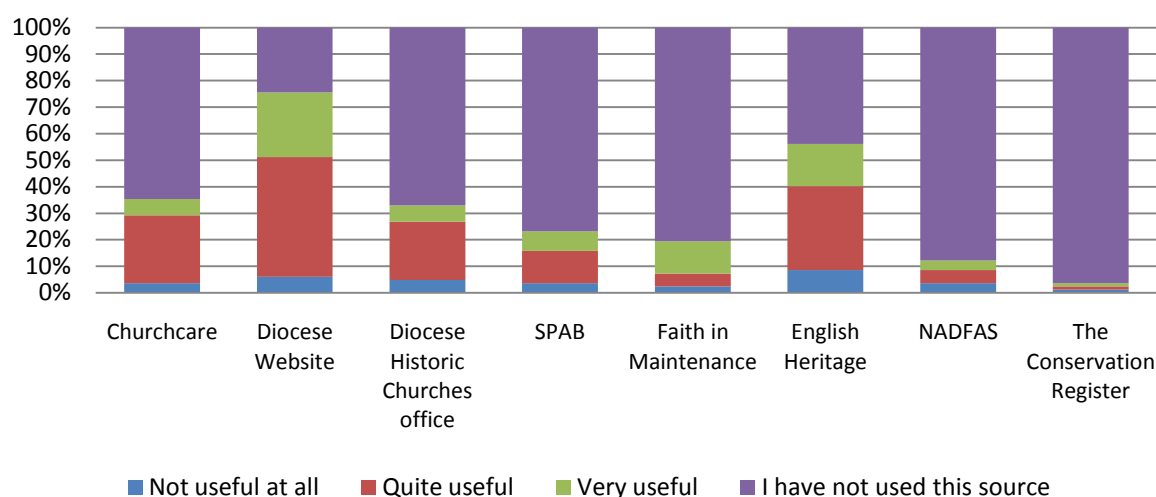


FIGURE 16: CHART ILLUSTRATING THE RESPONSES TO SURVEY QUESTION EIGHT: HOW USEFUL HAVE YOU FOUND THE FOLLOWING SOURCES [OF ADVICE FOR CARING FOR CHURCHES]?

Comments:

We have had a poor experience with an archaeological issue within the past 2 years.

As above response in 7 [The Old Churches Trust, Diocese Advisory Council The Church Architect - Lee Holmes in Binbrook Lincs.] very useful.

It is possible that some of the above may have been used to obtain grants in the past, before I and my colleague became wardens.

Quinquennial report and Ecclesiastical Insurance documents are useful

The church's retained architect can often offer advice about objects even although his formal remit is just the structure.

The DAC see para[graph] 7 above [The Diocesan Advisory Committee have been consulted many times during my years as churchwarden. Their advice and practical help, both collectively and by individual experts, has been of much use and is much appreciated.].

We get a lot of information via the Chairperson of our PCC. Knowing what needs doing is one thing; having the resources to pay for it is another. Many of the local churches really struggle to make ends meet; congregations are tiny, (apart from Christmas/Easter and Harvest); Help, 'on the ground' is difficult: we struggle to find people willing to clean. However, we do have a concerted effort once a year for a mammoth spring clean; men outside and women inside.

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